

# MOODY BIBLE INSTITUTE MONTHLY

DEC 27 1927

UNIVERSITY OF ILLINOIS

## January One

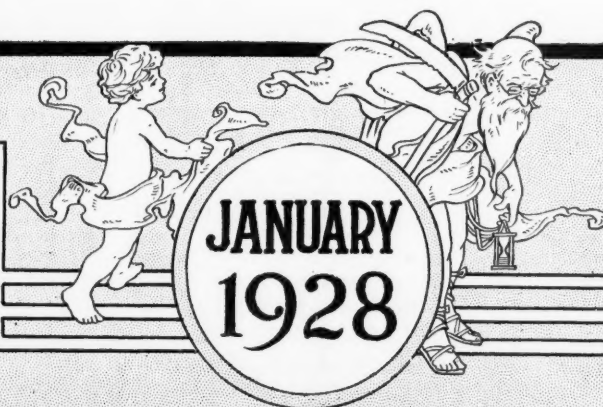
by William Olney, London, England

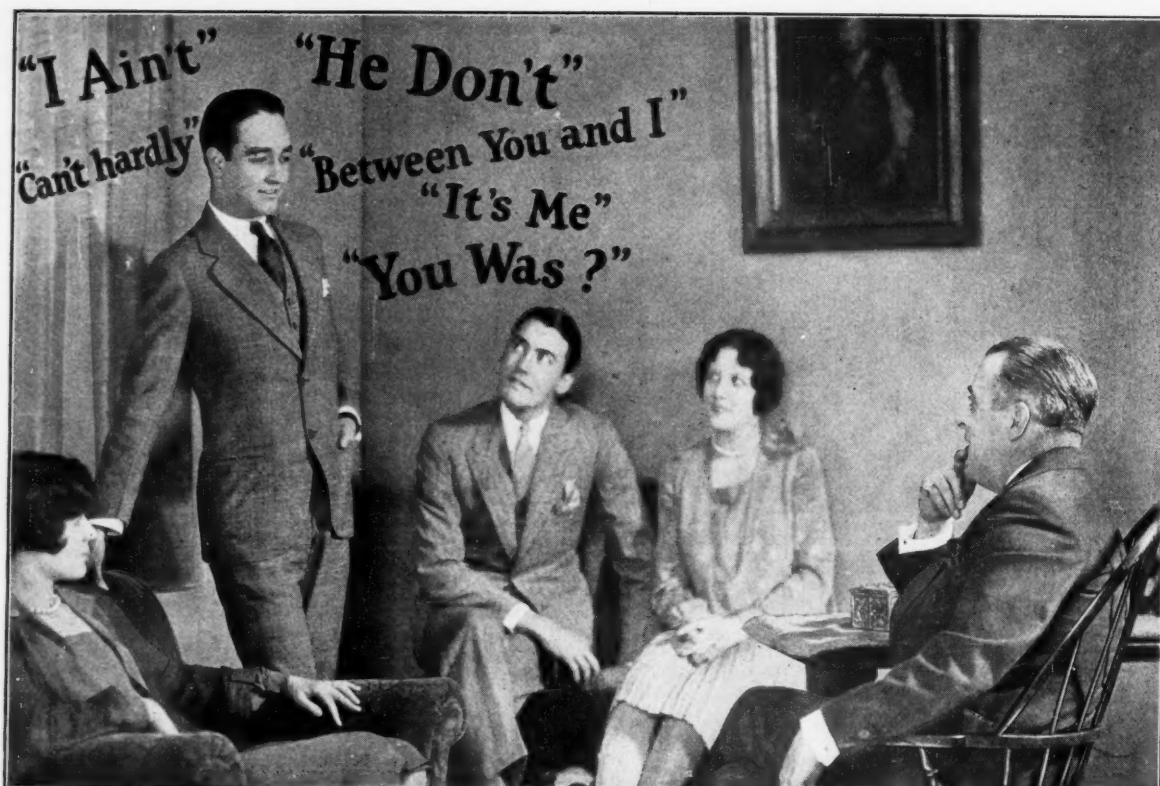
Another milestone! soon we reach the last;  
When we have time to view those left behind,  
Gratitude sings, as she surveys the Past  
Of Love and Power combined.

As to the future, that is in God's Hands,  
And, with a peaceful mind, we leave it there;  
Assured His Promise true and faithful stands,  
And He will hear our prayer.

As for the present, we may well enjoy  
The many gifts of Providence and Grace,  
Glad that, for Christ, we can all Life employ  
Until we see His Face.

First day of a New Year! Thou heraldest  
New knowledge to obtain, new work to do.  
When the year closes, may it be confessed,  
As to God's bidding true.





IF some one you met for the first time made the mistakes in English shown above, what would you think of him? Would he inspire your respect? Would you be inclined to make a friend of him? Would you care to introduce him to others as a close friend of yours?

These errors are easy for you to see. Perhaps, however, you make other mistakes which offend other persons as much as these would offend you. How do you know that you do not mispronounce certain words? Are you always sure that the things you say and write are grammatically correct? To you they may seem correct, but others may know they are wrong.

Unfortunately, people will not correct you when you make mistakes, all they do is to make a mental reservation about you. "He is ignorant and uncultured," they think. So you really have no way of telling when your English offends others.

Sherwin Cody, perhaps the country's foremost teacher of practical English, has for the past twenty years applied scientific principles to teaching the correct use of our language. He made tens of thousands of tests and found that the trouble with old methods is that points learned do not stick in the mind. In school you were asked to remember

## What Are YOUR Mistakes in English?

**They may offend others as much as these offend you**

rules, and if you forgot the rules you never could tell what was right and what was wrong. Mr. Cody has solved the problem by creating instinctive habits of using good English through the use of his self-correcting method.

A patent was granted to Mr. Cody on his unique device, and now he places it at your disposal. This invention is simple, fascinating, time-saving, and incomparably efficient. You do the lesson given on any page, then you see exactly how Mr. Cody himself would correct it. You mark your errors and check them in the first blank column. Next week you try that page again, correct your errors, and check them in the second column. You see at a glance what you have learned and what you have failed to remember, until you have reached the 100% point in spelling, punctuation, grammar, and expression.

A remarkable advantage of Mr. Cody's

course is the speed with which these habit-forming practice drills can be carried out. You can write the answers to fifty questions in 15 minutes and correct your work in five minutes more. You waste no time in going over the things you already know. Your efforts are automatically concentrated on the mistakes you are in the habit of making, and, through con-

stantly being shown the right way you soon acquire the correct habit in place of the incorrect habit. There is no tedious copying. There is no heart breaking drudgery.

A new book explaining Mr. Cody's remarkable method is ready. If you are ever embarrassed by mistakes in grammar, spelling, punctuation, pronunciation, or if you can not instantly command the exact words with which to express your ideas, this new free book, "How to Speak and Write Masterly English," will prove a revelation to you. Send the coupon or a letter or postal card now. **SHERWIN CODY SCHOOL OF ENGLISH, 361 Searle Building, Rochester, N. Y.**

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Please send me your Free Book "How to Speak and Write Masterly English."

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# Moody Bible Monthly

JANUARY, 1928

## EDITORIAL NOTES

### GOD BLESSES THE YEARS

By Fred Scott Shepard, Toronto, Can.

God bless the old year, now a-dying,  
While hearts about its bier are crying!  
The moaning winds seem sobbing, sighing,

A requiem chant for hours now flying—  
God's blessing be on thee, Old Year!

God bless the new year, now appearing,  
Whose dawning light the world is cheering!

What though untried the hours now nearing—

Faith knows no wavering, fainting, fearing,

God's blessing be on thee, New Year!

\* \* \*

Our good friend and whilom contributor, Rev. Christopher G. Hazard, D. D., of Catskill, N. Y., furnishes our New Year editorial this month.

**Waiting Up for Christ** It appears as follows, printed without quotation marks.—Editor.

In his first Thessalonian letter Paul writes of those who had "turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven," a statement that has a peculiar meaning in the original text, where it reads, "to remain up for his Son from heaven." There will be those when the Lord returns who will be remaining up for Him, waiting up for Him, not sleeping, but sitting up for Him in watchfulness.

Since those days of Paul so long ago, there have been many who have looked in vain for the fulfilment of Christ's promise to return. From time to time Christians have gone out to meet the heavenly bridegroom only to be disappointed. Signs and portents have proved deceitful. Evidently there is a reckoning of time from an eternal standpoint which calls a thousand years but one day and marks duration short when we call it long.

And yet time must have an end and duration must run out. The world must pass away and the works that are therein. The temporal can never equal the eternal. The divine dispensations must have their place without perpetual delay.

It is not for us to know the day and the hour that are marked upon the divine calendar, but we know that we do not live in the period before Christ came, and that we are nineteen centuries nearer the consummation of this Church age than those disciples of Paul's day were. We can discover, too, in this era of ours

that the stage is set for the final scenes of its drama, with all the great figures that will mark its closing history taking their places. Upon today's map antichrists, false prophets, apostates, advocates of lawlessness and anarchy all have large space.

At the present rate the world will never be converted to Christ. As history more and more demonstrates that wars and judgments are the certain results of sin, our hope must be wholly transferred to that King of kings and Lord of lords who must come and bring His kingdom with Him. We must watch and wait for God's King to take His people out of the world and away from its judgment, and for Him to come yet again in His glory and sit upon the throne of the world; and we must do it in the increased diligence of His faithful service now and an ever brightening hope of His presence.

As the darkness thickens let that star of hope grow brighter. It is a mistake to dwell upon the evils and the evil signs of our day. It is not for the antichrist but for the Christ that we are to look. Let us "look up, not down; forward, and not back; out, but not in; and lend a hand," as Edward E. Hale put it. In darkest hours the thought of our approaching redemption should cheer and encourage us as will nothing else.

\* \* \*

If any of our readers, especially our ministerial readers, are discouraged because of the way; if any of them think the assaults of Modernism are actually undermining the faith; if any of them are inclined to yield to the enemy for the sake of preferment or peace, let them read history. Any good church history will do, by which we mean any standard recommended by the evangelical schools. Just now we are re-reading *Unbelief in the Eighteenth Century*, the Cunningham lectures for 1880, by Principal John Cairns, of Edinburgh.

As this fine work freshens our recollection we find it also encourages our heart and strengthens our faith. It is practically a re-affirmation of Solomon's dictum that there is nothing new under the sun. The opening up of the Western world and the spread of missions during the intervening centuries have extended the battle line a good deal, but the enemy's weapons and his method of attack have changed little. It is science now, it was philosophy then; but the great defenders of the faith in those days have left behind them for our use an armory

well filled with ammunition. We need not fear that the supply will run out or that it is seriously out of date.

In England, the deep interest in spiritual things which marked the middle of the seventeenth century, had been followed by the notorious denial of Christianity in life and practice accompanying the Restoration under Charles II. This denial of Christianity in life and practice easily prepared the way for its denial in opinion and theory. There was also a downward tendency in Christian doctrine both in the Established church and among the Dissenters, and this later on broke out in infidelity. The spirit of change and criticism was everywhere. The spiritual war was on, and as Principal Cairns says, it was necessary to be fought, for nothing else could have aroused the church to a sense of her own life and duty.

How like all this is the time in which we live! What deep spiritual interest both in Great Britain and America marked the nineteenth century say, from the death of William Carey to that of D. L. Moody. And what a denial in life and practice and opinion and theory has followed since! What a spirit of change and criticism is in the air today, and what a spiritual warfare is in progress! But must not the battle be fought, and can anything else arouse the church today to a sense of her life and duty?

In the eighteenth century the battle went on for half a century, but, as our author says, though it was then a low and unheroic age, yet Christianity proved more than an equal for its foe. Christianity was on the defensive of course, but its right of possession was vindicated, and the old Gospel, in new forms, like that of Methodism, for example, began a career of advance and conquest that lasted, as we have seen, till nearly the close of the next century. Therefore let us sing again S. Baring Gould's great hymn:

Like a mighty army moves the Church of God;  
Brothers, we are treading where the saints have trod;  
We are not divided, all one body we—  
One in hope and doctrine, one in charity.

Crowns and thrones may perish, kingdoms rise and wane;  
But the Church of Jesus constant will remain:  
Gates of hell can never, 'gainst that Church prevail;  
We have Christ's own promise—and that cannot fail.

\* \* \*

In the preceding editorial on the value of history, mention was made that the



theological controversies of today are not essentially different from those of the eighteenth century. Also it was pointed out that although the assailants of the faith then were able and educated men, yet Christianity proved too much for them. Principal Cairns, whom we quoted, bears witness that the weight of learning, argumentative power, and with some exceptions, right temper, were all on the side of orthodoxy, and that the decay of the deistic literature of the period is, with the exception of Hume and Gibbon, almost complete. He speaks of the massive learning of the Christian apologists, Bentley, Berkley, Butler, Clarke, Lardner, Warburton and others, each work of the assailants bringing out as many as fifty or more replies.

Cairns deals with several of these assailants of the faith in some detail, but we were particularly interested in what he says about Charles Blount (d. 1693) author of *Anima Mundi*, and other works. This deist attempted to counteract the influence of the miraculous in Christ's history by comparing him with the magician or philosopher of the end of the first century, Apollonius of Tyana. This had been done before by Hierocles, the pagan governor of Bithynia in the reign of Diocletian, and his effort had called forth a complete exposure by the church historian Eusebius. But Blount seemed to be entirely ignorant of this and went all over the ground again. He translated the biography of Apollonius, with notes designed to suggest the parallel between him and Christ, but what has become of his work, and what has it amounted to? However, it serves to set before the present generation the weakness of the attempt of men such as he to grapple with the problem of the supernatural in Christ—that problem which, with the same absence of success, is still the main effort of every theory of unbelief.

\* \* \*

This is a new one to us. We have gotten accustomed to the American Association for the Advancement of Atheism, the "4 A's" for short, but this is something else again. Its announced object is to "discredit the Bible" which, by the way, is not at all new as the shades of Bob Ingersoll, Tom Paine, Voltaire, Celsus and a few others can bear testimony. This society, how-

ever, will not only publish and distribute anti-biblical literature, but agitate for the repeal of laws enforcing the religious teachings of the Bible, dislodge it from guest rooms in hotels (look out! Gideons), remove it from the witness stand (it might better be removed from some of them), stop its unsolicited distribution among soldiers, seamen, patients and prisoners (the Moody Bible Institute comes in here), and counteract the work of societies circulating it as the Word of God. However, the paragraph which particularly fastened our attention in the statement of the aims of this society was the following:

"It offers a broad platform upon which modernists, higher critics, Unitarians, evolutionists, Rationalists, free-thinkers, agnostics and atheists may unite to discredit the Bible as an infallible book. Members of these groups are invited to join the society. Their co-operation will be welcome. Liberals of every shade are eligible for membership."

Birds of a feather flock together.

\* \* \*

The Federal Council of the Churches is calling the attention of Christian people to the appalling results of the disregard of human safety in the constantly increasing loss of life caused by recklessness and selfishness in travel on the highways of the country and in the streets of our cities. Among other things it means a constant toll of the lives of little children in multitudes of homes. Not only is it important that laws should be strictly enforced, but, as the Council says, it is even more important that there be a unified effort on the part of pedestrians and drivers in the direction of voluntary restraint and consideration. During the year ending August 13, 1927, some seven thousand men, women and children in the United States lost their lives in motor casualties.

\* \* \*

This apothem is the title of a recent bulletin of the Chicago Health Department, which its author calls "a timely plea for a return to common sense." He points out that in a city like Chicago, the life of the average man or woman is speeded up by the feverish throb of the metropolis itself. He then adds that thousands of young peo-

ple after a full day's work and a hastily consumed meal, crowd the dance halls or attend parties until the small hours of the morning. Such a life may look attractive while it lasts, but payday comes. Fast living means spending more funds of the bank of good health than the balance justifies, and when the resources are exhausted, bankruptcy follows, and a receivership ensues. And the receivership of ill health is more serious than that of financial bankruptcy.

The bulletin names seven ways in which the candle is burned at both ends, namely:

Indulging in any excess.  
Hasty eating.  
Worrying.  
Getting too little sleep.  
Dodging fresh air.  
Irregular habits of digestion.  
Using stimulants.

We are quite aware that young people who read the MONTHLY do not frequent dance halls and the like, but even they may have something to learn from this wisdom, to say nothing of passing it on to others in greater need of it. The point is that our bodies are not our own, and should be cared for as a precious commitment to us from our Creator to be used in His service. In the measure in which our bodies are so used, our health is promoted, our lives are lengthened and our pleasure is increased.

\* \* \*

The newspapers recently published an extract from the diary of Sutejiro Isawa, one of the members of that ill-fated

**The Japanese Tragedy** Japanese fishing smack which drifted across the Pacific while one by one its crew lay down to die. The diary, together with the emaciated bodies of the fishermen, was discovered off the coast of Oregon six months after the last entry. In it was recorded the most pathetic prayers to Kompari, the Japanese god of the sea, and the utter despair that seized the poor sailors when their frantic appeals went unheeded.

Why did the relentless ocean, after exacting the lives of all the fishermen, safely convey their dying prayers to the American shores? Was it not that God in His providence wished to herald through the press this mute appeal of a nation vainly seeking to satisfy itself in a modern civilization that retains Buddha and rejects Christ?

## "The Bible vs. the Church" or Protestant Against Catholic

### EDITORIAL

THE quoted part of the title of this editorial is that of an article in a Roman Catholic paper which was sent to us with a request that we reply to it. The paper is a weekly intended for circulation among non-Catholics with the purpose, of course, of making converts to that faith.

The writer of the article, a priest, ad-

mits the essentiality of faith for salvation, and explains faith as "the assent of the mind to facts and truths which we do not know ourselves, but accept on the testimony of a reliable witness. Christ," he adds, "not only gave us a revelation but also established an authority to bring us to the secure possession of revealed truth."

What is that authority which Christ thus established? The priest says it is the Catholic church. These are his words:

"The Protestant believes that it is the Bible and the Bible alone, interpreted by the individuals. The Catholic asserts that it is the church founded by Christ to which He com-

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mitted the propagation of His doctrine. The one claims to believe the Bible, the other believes the church."

In the above statement the priest is right except at one point. And he is in error there not in what he states but in what he fails to state. He says nothing about the Third Person of the Trinity. Indeed, throughout the whole article the Holy Spirit is not mentioned once. And yet Christ said to His disciples, "When he the Spirit of truth is come, he shall guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he shall show you things to come" (John 16:13).

While, therefore, it is true that the Protestant goes only to the Bible for his authority, yet he does not go there alone. The Divine Comforter is with him as his interpreter and guide.

Nor will it do to say as the priest might be disposed to say, that Christ's promise of the Holy Spirit was limited to the twelve apostles whose successors are the pope, the prelates and priests of the Catholic church. The answer to that would be found in the words of the apostles themselves, who repeatedly affirm that the promise of the Holy Spirit belongs to all Christian believers as individuals, in whom the Holy Spirit Himself dwells. See 1 Corinthians 2:9-16; 1 John 2:26, 27 and other Scriptures. The last-named seems peculiarly applicable, for John says, "Ye have an unction (anointing) from the Holy One, and ye know all things." As Canon Fausset says: "In whatever measure one hath the Spirit (no more and no less), he knows all needful things."

It is, of course, true that the Holy Spirit may and does use the church as a medium for the interpretation and teaching of His Word, but this does not necessarily, or always, mean the church as an organized body or a hierarchy, but may mean any individual member of the church as providence may indicate. Aquilla and Priscilla, for example, were humble artisans, but they took unto them the eloquent and mighty Apollos "and expounded unto him the word of God more perfectly." And many another artisan has been used of the Holy Spirit in the same manner. See also Ephesians 4:11-16, R. V., where it is taught expressly that the work of the apostles, prophets, evangelists, pastors and teachers is to perfect the saints in order that the saints in their turn may engage in the work of ministering, to the building up of the Church or the body of Christ.

## II

Time and space prohibit a reply to every statement of this priest, but here is another "high spot." He says that "the doctrine of the Bible and the Bible alone as interpreted by private authority is nowhere to be found in the Book." And he quotes as substantiating his words, 2 Peter 1:20, which reads: "No prophecy of scripture is of any private interpretation."

This passage in Peter is admittedly difficult, but to make it mean that which the priest implies, approaches the ridicu-

ous. The "prophecy" in mind is that of the Old Testament, and are we to suppose that no Jew of that dispensation was at liberty or possessed the qualification to interpret that prophecy? Going back no farther than Simeon and Anna on the day when the Infant Jesus was presented in the temple (Luke 2:22-38), what pope or conclave of cardinals was present to interpret to them the prophecies to whose fulfillment they then and there bore witness? As Fronmüller in Lange says: "The reference is to the origin and not the interpretation of the prophecy. This is the more evident when the verse is read in connection with that which follows it, thus:

"No prophecy of scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

The Greek here is not *hermeneia* commonly translated "interpretation," but *epithusis*, used in no other place in Scripture and having the sense of "unloosing." No prophecy of Scripture is of any one's own unloosing, setting free, putting forth, but holy men of old unloosed, put forth the prophecy as they were moved by the Holy Ghost.

Dr. J. H. Jowett has a good word on this, worth quoting:

"To sum it all up, the Holy Spirit must interpret what the Holy Spirit first inspired, and it would be far better to have no critical apparatus at all, and to know nothing about scholarship and nothing about learning, and to come to the sacred page with the shoes from off the feet, than to go burdened with all manner of learning and scholarship, and tramp loudly and flippantly in the most sacred place.

"We need the Holy Spirit. And what we need we can get. And if ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father give the holy, interpreting Spirit to them that ask it?"

"And so you see we can all be interpreters, and, blessed be God, we can all be prophets, too! For if we are all filled with the Holy Spirit there will come into our message the prophetic significance, into our very singing the prophetic fervor, into our ordinary intercourse and converse spiritual energy and pith."

Dr. Jowett quotes most appropriately, a verse of Miss Havergal's hymn:

Oh teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.

## III

The priest to whom this article is a reply further maintains that the Bible was not the means by which Christianity was spread during the first century because the New Testament was not completed until the end of that century. That it was not the means by which Christianity was spread during the three succeeding centuries because the New Testament was not yet compiled, and also that

it was not the means of propagating Christianity from the fourth to the sixteenth centuries, because copies of it were then comparatively scarce.

To this it may be replied first, that the priest is shifting his position. He started out to prove that the Bible alone without the interpretation of the Catholic church was not the divinely constituted authority for faith. But now he is attempting to show that it was not the instrument or medium for the propagation of the faith. And there is an important distinction between these two things regarding which Protestant readers must not be misled.

In the second place, while it is true that the promoters of Christianity in the first century did not have the authority of the New Testament to back them up, yet they had the authority of the Bible for all that, because they possessed and constantly quoted from the Old Testament. Even the cursory reader of the Gospels, the Acts and the Epistles becomes aware that our Lord Jesus Christ Himself, the evangelists, apostles and all the disciples relied for the proof of their utterances upon that which "Moses in the law and the prophets did write" (John 1:45).

In the third place, while the canon of the New Testament was not finally settled until the fourth century, yet, as a matter of fact, the New Testament as we now have it, was even then in existence, as a manuscript thereof in the Vatican library bears witness. Furthermore, two versions of the New Testament were in existence as early as the second century. One was the Syriac, the New Testament of the church in the East, and the other the Latin, the New Testament of the church in the West. These two versions when brought together contained all the books of the New Testament as we now have them with the exception of 2 Peter.

In the fourth place, to say that the Bible was not the means of propagating Christianity from the fourth to the sixteenth centuries, reflects no credit on the Roman Catholic church, inasmuch as the papacy began to raise its head not long after the fourth century, and, thereafter, had things its own way, as the saying is. Those were the Dark Ages of Christianity, and had it not been for the invention of the printing press they might have remained dark till now. Under God, the printing press gave the Bible to the people, with the Reformation as the result. The priest says that "the Bible and the Bible only theory is an innovation of the sixteenth century." So it was in truth, and how we thank God for it!

The MOODY MONTHLY endeavors to supply the magazine to missionaries all over the world who would like to receive it but are unable to pay the subscription price. To meet this expense there is a "Missionary Fund" kept up by our subscribers.

Your help will be greatly appreciated at this time as there are many expirations this month.

# Call for Founder's Week Conference

**I**N THE providence of God, another Founder's Week Conference will open in the Moody Bible Institute of Chicago on Sunday afternoon, February 5, continuing until Thursday evening of that week.

We consider ourselves favored in securing for this conference the services of the Rev. John MacBeath, M. A., who, though a Scotsman as his name indicates, is the minister of Fillebrook Baptist Church, Leytonstone, one of the strong churches of London, England. Mr. MacBeath is president of both the Metropolitan Sunday School Union and the Christian Endeavor Federation of London, and the author of several books, including one of addresses to children, which in itself is a strong commendation of him.

Mr. MacBeath is also a leading teacher at Keswick, and was cordially recommended to us by Rev. J. Stuart Holden, D. D., and Rev. F. B. Meyer, D. D., both of whom are so well known to and beloved by all our friends. The editor of the *Southern Churchman* (Richmond, Va.), reviewing the *English Keswick* (1927), says:

"The captivating eloquence of Mr. MacBeath formed a vivid portrayal of the subject for service that for loyalty to Scripture teaching and grace of language with its tumultuous flow of poetic imagery, left one praising God for such an inspiring message."

In one of his letters to us, Mr. MacBeath says: "I am looking forward to this service with much desire."

Those who were present at the last conference will recall with pleasure the stimulating ministry of the Rev. W. H. Rogers, D. D., of Wichita, Kan., who dealt with the practical problems of the pastor and evangelism, the pastor and church attendance, and what the pew expects of the pulpit. His cordial reception, though a stranger among us at that time, leads him to express happiness at

his invitation to return, and in accepting the invitation he says: "I will give you the very best I may under the direction of the Holy Spirit."

Bishop Frederick D. Leete, D. D., of the Indianapolis area of the Methodist Episcopal church, who was with us in 1926, is also expecting to return for 1928, if not providentially prevented. Referring to the present conflict against Christianity, the Bishop writes:

"I have a feeling that there is coming something of a turn to saner attitudes of mind. At least I hope so. As you well know, I am very anxious that we do not allow any one to read scholarship, and especially science, out of Christianity. \* \* \* What I do think is, that responsible teachers either in school-rooms or pulpits, should be held to their responsibility in their organizations, and that those who know the truth should clearly testify to it."

At this conference, we shall greatly miss the presence of Mr. Thomas E. Stephens, of the Great Commission Prayer League, whose ministry of intercession was such a blessing to us in other years. He has departed "to be with Christ which is far better," and though we sorrow, yet it is not "even as others which have no hope." It is suggested that I personally take charge of the daily hour for which he had been responsible, changing it from 2 in the afternoon to 10:30 in the morning, and improving the opportunity to give a series of brief addresses on the doctrine of the Holy Spirit. It is further suggested that the 2 o'clock hour each day be reserved for Round-table group discussions helpful to pastors, mission workers, Sunday-school teachers and colporteurs in their work in the field.

It is a little early yet for us to give further details of the conference program other than to say that Monday will be Alumni Day, and that as on other occasions, the last day of the conference will be Missionary Day, for which, as usual,

the director of the Missionary Course of the Institute is planning a great program.

All who have ever attended one of these conferences can never forget the inspiring music at practically every session. It is a wonderful uplift, the cheering effect of which abides with us long after the conference has closed. On the coming occasion we expect to use our new song book now on the press. It will be called *The Voice of Thanksgiving No. 4*, and by God's blessing will be a great spiritual asset. It is also expected that by that time our new broadcasting station will be in operation, having an increased power of from 500 to 5000 watts. Thus daily messages of the conference may be received by millions of people in this country and in Canada.

The business manager of the Institute wishes me to say that early reservations for the conference are desirable because of the large number of visitors expected. Last year there was a total of 1543 visitors, including 241 ministers. These represented 30 states of the union, as well as Canada and several foreign countries.

The Institute will entertain as many guests as possible in its own dormitories at \$2.00 a day. Or, if desired, a cot in the gymnasium can be secured at \$1.50 a day. These prices include board. When the accommodations of the Institute are exhausted, every assistance will be given guests to secure rooms in adjacent rooming-houses and hotels. To those rooming outside, the Institute will furnish meals at 50 cents for each meal. For reservations, address the Moody Bible Institute, 153 Institute Place, Chicago, Ill.

Plan now to take in this great gathering, and may it be another Pentecost from which revival fires shall be carried to every part of our land and the mission world.

Fraternally yours,

*James H. Gray*



The Prophetic Bible Conference held in February, 1914

# A National Offensive for Prohibition

**S**EVENTY-FIVE representative leaders met in conference at Atlantic City, N. J., last fall and adopted the following message which we are glad to spread before our readers. It requires no comment except the expression of regret that it was received too late for our December issue.—Editors.

"The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a realignment of our forces and for a unified command.

"Prohibition is not a theory; it is a fact. The practicability of its enforcement where not vitiated by corrupt politics has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged and the public's savings increased. Morally it is the greatest social adventure in history. Politically it challenges a free people to carry out their own mandates. At its worst Prohibition is immeasurably better than legalized liquor at its best

and it is the settled conviction of a large majority of the nation's voters that it shall be carried into full effect.

"We stand for the enforcement of all law. The issue joins in the Eighteenth Amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impractical is to condone nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

"The friends of prohibition and law enforcement demand positive declarations in party platforms. They will strive to defeat office-seekers who are either negative or silent. Representative leaders of twenty-five million women who have been added to the electorate since the Eighteenth Amendment came into force, have joined in the declaration of three million organized young people that 'no candidate not outspokenly committed to the Eighteenth Amendment and its enforcement can have our support or votes.

"We call upon the American people to repudiate all state and national party platforms that deal only in glittering generalities with law enforcement. We will oppose and vote against candidates in both parties whose promise is fair and 'dry' but whose official performance is 'wet.'

"The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle, and the organized 'trade' abroad unites with the illicit traffic at home to destroy our achievement. In this, when we strengthen America, we serve the world.

"Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience.

"Then shall Lincoln's aspiration become a reality in government and 'reverence for law the political religion of the nation.' And with Lincoln we invoke upon this cause 'the considerate judgment of mankind and the favor of Almighty God.'"

## We Are Proud of the Names We Are Called

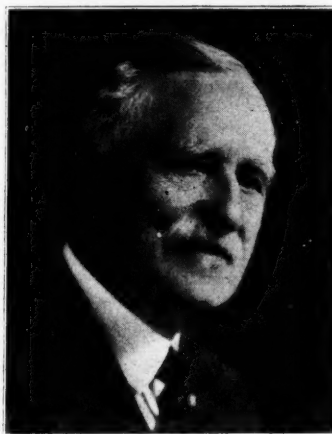
**L**AST fall the Moody Bible Institute conducted an interdenominational Bible conference in the First Presbyterian Church of Pittsburgh, under the auspices of a strong committee of ministers and laymen, the chairman of which was Mr. Thomas J. Gillespie, president of the Lockhart Iron and Steel Company, and an elder in the Shadyside United Presbyterian Church. Mr. Gillespie's remarks in opening the conference were so apt and striking, and presented so frank a challenge to the deriders of the conservators of the Christian faith, that we are happy to be able to give them to our readers verbatim. His remarks follow.—Editors.

"We have gathered here this afternoon in harmony with the injunction of the apostle Jude, '*Contend earnestly for the faith once for all delivered unto the saints.*' We are sometimes called in derision *stand-patters* and we glory in the fact that we are thus placed in the company of the apostle Paul, the great standpatter of the ages, who constantly urged, '*Stand fast in the faith; Having done all stand; Watch ye, stand fast; That ye may be able to stand in the evil day, and having done all stand; Stand therefore having your loins girt about with truth.*'

"Sometimes we are called *traditionalists*, and again we rejoice to be classed with the same apostle who wrote to the Thessalonians, '*Therefore, brethren, stand fast and hold the traditions which ye have been taught whether by word or our epistle.*'

"We are sometimes sneeringly called *reactionaries*. Yes, we stand with the apostle Peter for 'we have the word of

prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp



Thomas J. Gillespie

shining in a dark place, until the day dawn, and the day star arise in your hearts. For no prophecy ever came by the will of man: but men spake from God as they were moved by the Holy Spirit.'

"We take our stand on the great foundation truths being 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord.'

"And yet we claim to be *progressives*—not as though we had already attained, either were already perfect; we follow

after, if that we may lay hold of that for which Christ laid hold on us. Forgetting those things that are behind, and reaching forth unto the things which are before, we *press toward the mark*.

"We are a *forward looking company*, for we are 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,' and with the apostle John we unitedly pray, 'Even so, come Lord Jesus.'"

### MUST I NOT WAIT UNTIL I UNDERSTAND THE BIBLE BETTER BEFORE I BECOME A CHRISTIAN?

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is the water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.—Acts 8:12, 35-37.

And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts 16:30-33.

—Major Whittle.



# Is the Earth So Very, Very Old?

By Prof. Leander S. Keyser, D.D., Springfield, O.

**F**ROM a scientific viewpoint nobody knows how old our planet is, and it is useless to guess. The surmises of the scientists range all the way from 60,000,000 to 1,100,000,000 years. That makes only the slight difference of 1,040,000,000 years! Does not such a disparity prove a lot of guessing in the scientific world? The guesses among Christian theologians are a mere bagatelle in comparison.

In a recent syndicate newspaper article, Dr. Arthur Holmes, of the University of Durham, England, recited phenomena which he held pointed to an immense longevity for the earth. On some counts he ran it up to more than the 1,100,000,000 years mentioned above. It may be worth while to analyze some of his claims.

## The Salt in the Oceans

One argument he based on the amount of salt—sodium—in the oceans. Taking it for granted that the sea was non-saline in the beginning, he argues that its saltness is the result of the washing of the salt of the land into the ocean by the numerous streams. Then, by an immense calculation, he estimates how much salt there is in the whole ocean, and how much is dissolved and carried down annually by the streams emptied into it; and there, presto! you have the figure! The result is 300,000,000 years!

But there is a hitch in the calculation. The rivers are undoubtedly flowing more rapidly today than they did in remote eras, and hence the 300,000,000 years may be "many times too small."

Thus we see how *near* the learned scientist's conjecture comes to being correct!

## A Few Pertinent Questions

Now, we raise the question: How do the scientists know that the waters of the earth were originally without the saline quality? How came the earth to get its sodium? Whence came the salt-beds, some of them many feet in thickness? May not the waters of the earth have been salty from the beginning of their existence in their present form? And may they not have deposited the salt here and there in these beds, and left as sediment all the salt that is found in the earth? Is there not the best kind of evidence that the water once covered the earth's entire surface? Then there came a time when the land and the water were separated.

That is what the Bible teaches (Gen. 1:9, 10). It is also taught by a well-known American scientist, Joseph Barrell, professor of Structural Geology in Yale College (see *The Evolution of the Earth and Its Inhabitants*, pp. 43, 44). Professor Barrell also seems to think it probable that the whole surface of the earth, or at least the major part of it, was once covered with water. Who knows, then, but that the sodium was at first held in solution by the waters, and then deposited everywhere more or less, and in some places, as in central Kansas, in strata of great thick-

ness? Thus no reliable calculations for the age of the earth can be made in the way suggested by Dr. Holmes.

## Formation of the Earth

Relative to the formation of the earth, Professor Barrell, in the work above cited (pp. 3, 4), makes the following wise and frank admissions:

"The problem of the origin of the earth is within the domain of scientific investigation, but as yet the pictures which may be drawn are varied. The vague outlines shift and change, but become clearer with the growth of knowledge. Where the solution of a problem is not yet definite and certain, the method of multiple working hypotheses should be used."

That is, among the varied hypotheses you are to choose the one which seems to be most plausible.

"At the present stage of investigation any one view should not be regarded as established beyond question, even though the assembled evidence seems strongly to support it."

Comparing astronomical with geological hypotheses, our author adds:

"But, although much has been learned, it is still unsettled among geologists as to how far those fundamental conditions in early geologic times were different from those of the present. On the whole, the problem of the genesis of the earth appears to lie somewhat more in the field of the geologist than in that of the astronomer."

Then our author goes on to explain the various hypotheses advocated by scientists, all of which shows how uncertain their speculations are. Therefore for any one to presume to fix the age of the earth is decidedly premature.

## What About Radio-Activity?

Dr. Holmes builds up a tremendous mathematical calculation on radio-activity. Here we must condense his statements, and give simply the gist of them. He says that uranium and thorium steadily evolve the light gas, helium, and the heavy metal, lead. Now, Lord Rayleigh measured the rate at which helium is generated by radio-activity. But helium is a gas, and is therefore rather elusive, so that the figures based upon the rate of its production are not very certain. However, "fortunately lead, the element produced by the radio-active elements, is much less likely to escape." Then, "one gram of uranium generates lead at the rate of one gram in 6,600,000,000 years." But thorium also produces lead, and so both of these elements must be taken into account.

In order to be absolutely accurate, we quote:

"Going back to still earlier ages, we find in Ceylon, Brazil and Central Africa minerals that are all about 550,000,000 years old. Returning to America, the oldest rocks that have so far provided suitable minerals are found in Colorado, Texas and Ontario. All of

these have an age of 1,050,000,000 to 1,100,000,000 years; and the same age is given by the minerals of similar rocks in Norway, Sweden, India and East Africa.

"We seem now to have reached nearly the beginning of the earth's history. But even before these old rocks ascended from the depths, there were others already formed at the surface, such as the iron ores mined in the Vermillion Range of Minnesota. Thus the age of the earth must be well over 1,100,000,000 years."

Now note the assumption on which all these labored calculations are based—the assumption that the original form of the earth's material was that of radium and its allied radio-active elements.

Who knows that such was the case? Who knows that all the helium and lead buried in the earth was formed from uranium and thorium? If they were, whence came the uranium and thorium? Were they the original elements that God made when "in the beginning he created the heavens and the earth"? No one can tell what that primordial material was. If it was the universal ether, and if God always wrought by infinitesimally slow methods, how long did it take the ether to be formed into the radio-active elements?

It is idle to try to compute such things.

## Some More Guessing

We read in Genesis 1:2: "And the earth was unformed and empty (*tohu vabohu*); and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the waters."

This certainly connotes a process, indicating that the Spirit of God was molding the shapeless material into form with the purpose of making the earth a habitable planet for man. But how long a process it was it is futile to guess. If God could create the primordial "stuff" of the universe in a brief time, it would not have required much time to form the various kinds of elements that compose the earth's surface. Helium and lead may have been among those first formed, while radium, uranium and thorium may have been formed for the very purpose of retaining a proper amount of heat in the earth after it had cooled off.

We grant that this is guessing, too, but our point is, no one can speak with any degree of assurance of the age of the earth. If God wanted to get the earth ready for man's occupancy by a long-drawn process, He could have done it in that way, because all time and all eternity were His own and at His command. If He wanted to accomplish the same purpose in a brief time, He could have done so without any strain upon His omnipotence and wisdom. As far as Bible teaching is concerned, before the first "day" is mentioned, no time measurement is indicated.

Look at nature as it is, and you find that sometimes God works very slowly; at other times very rapidly. The same is true of human progress; sometimes it requires centuries to take one step forward;

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sometimes it goes by leaps and bounds.

### Pushing God into the Background

Why do scientists almost invariably want to confine God to the long-drawn and tedious methods? Does it not seem as if they want to push Him as far into the dim and distant background as possible? They seem to be obsessed with the idea of the sufficiency of natural processes to account for all phenomena. If finally they can reach the conclusion that matter and its laws are eternal, and therefore uncreated, they will have dispensed with God; and that, apparently, will give them much relief.

For our part, we do not believe that God takes delight in the tedium of mere infinitesimal progress, but has even more delight in movements that are quick, sharp and sprightly. What possible complacency, for example, could He have derived from watching man evolve through millions of years from the beasts of the forest and the jungle? How could He have regarded with pleasure such beings, crude and beastly, as the "reconstructed" Java ape-man, the Piltdown man, the Neanderthal man, or even the murderous and Hun-like Cro-Magnon race, who, according to Osborn, carried their *Schrecklichkeit* into central Europe and proceeded to exterminate their predecessors, the Neanderthal people, root and branch?

These same Cro-Magnon ruffians are supposed to have been our immediate ancestors, our nearest kin, the first truly human beings! Who would think of identifying them with our primogenitors of the Bible, who were created in the image of God?

Our scientist, in order to give a slight religious turn to his article, concludes with the following couplet from Alfred Noyes:

"Here, now, the eternal miracle is renewed;  
Now and forever God makes heaven and earth."

But that construction is contrary to Scripture in spite of its pious coloring. The Bible says, "In the beginning God created the heavens and the earth." It does not say that He is "forever" making them.

The Bible also teaches (Gen. 2:2, 3): "And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and hallowed it; because that in it he rested from all his work which God created and made."

### The Trouble with the Scientists.

The trouble with many scientists of our day is, they want to formulate a religion of their own, with full-fledged "creeds" and all, but it is always different from the teaching of the Bible. Then they proclaim

that their speculations and "religion" are in perfect agreement!

For proof of the foregoing statement, see the works of Thomson, Kellogg, Keen, Conkling, Lane and Osborn.

Our scientist dips somewhat into astronomy, and quotes some conjectures of two men of renown (Holmes). Dr. Harold Jeffrys, calculating from the shape of the orbit of Mercury compared with the orbits of the other planets, finds the age of the solar system to be "between 1,000,000,000 and 10,000,000,000 years, the most probable figure being 2,500,000,000 years. And, passing far beyond the bounds of thought, Dr. J. H. Jeans has recently suggested that the ancestral sun has been shining through the universe for something like 8,000,000,000,000 years. Judged by that appalling standard, even the earth is young."

Our point is: Why cannot scientists see that such "appalling" figures are utterly unreliable? On the face of it, it is evident that, when there is a difference of 7,997,500,000,000 years between these estimates of Jeffrys and Jeans, any one ought to be able to see that the scientists have no solid basis of facts on which to found their calculations.

If biblical theologians did not agree better than that, they would be hooted out of any respectable court!

## Religion vs. Christianity

By Rev. Roy Talmage Brumbaugh, Coatesville, Pa.

**M**EN are religious. Both the civilized man and the savage are religious. Both white and black are religious. Both young and old are religious.

Some love religion; some hate it. Some follow religion; others oppose it; but none are indifferent to it. Even atheism is a form of religion. All men are incurably religious.

We are living in a deeply religious age. Newspapers and magazines teem with religious articles. The stage and the screen find religious productions exceeding profitable.

In spite of the intense religiosity of this generation lawlessness, immorality, sin and crime of all kinds abound. Is Christianity to be blamed for this? No, but religion is the author of present declension and decay.

### They Are Different Products

All men are religious. Comparatively few are Christian. All men are religious, for religion is a product of the flesh which every man inherits from Adam. Christianity is of the Spirit which man receives at rebirth.

Religion has to do with the outward, the sensuous, the material. Christianity has to do with the inner, the invisible and spiritual man.

When Christ came to this earth He found a very religious people worshipping at Jerusalem. Prevailing ceremonies were complicated and ostentatious. Details were magnified. Verses of Scripture were piously worn on the person. Long prayers

were made at prominent street corners. Feasts and days were rigidly observed. Christ likened the religious leaders unto sepulchres, beautiful and white on the outside but full of dead men's bones within. "Woe unto you Scribes, Pharisees, hypocrites."

Religion would make a "show in the flesh." It revels in circumcision, incense, images, ritual, great councils and congresses, the appearance of godliness, the spectacular.

Cain approached unto God in his own way and was rejected. Abel came in God's way and was accepted. Religion is man's way of approach unto God. Christianity is the divinely appointed way into the Father's heart.

### They Have Different Ways

Religion is based on human merit; Christianity on divine grace. Religion is all works; Christianity begins, continues and is consummated in faith. Religion centers about human merit; Christianity centers about the person and work of Christ. The religionist comes to God with hands full; the Christian approaches God with empty hands and heart.

The contest on Carmel illustrates the subject under consideration. Religion was given first chance. The Baalites cried repetitiously and lustily, "O Baal, hear us," from early morning until sunset. Religion thinks it shall be heard for its much speaking. The priests of Baal cut themselves with knives. Religion makes long and laborious pilgrimages, climbs steep stairs on it knees, fasts and practices asceticism.

The Baalites danced like dervishes. Surface emotionalism is religion's stock in trade. But the efforts of Baal's dupes were in vain. Fire fell at the word of Elijah.

Religion has had a fair trial in Turkey, but the fruits of Mohammedanism are fatalism, fanaticism and bloody crusades. Buddhism has prevailed in India for more than two millenniums but this religion has brought to its adherents only misery, darkness, superstition, and suicide. Confucianism has reigned in China for 2300 years. The products of its reign are ancestor and devil worship, bondage, famine, immorality, disease, death. Christianity in all countries has opened the eyes of the blind, unstopped deaf ears, planted Easter lilies on the graves of loved ones, led children of darkness into light, emancipated slaves, lifted womanhood and scattered innumerable blessings.

### They Do Different Things

Religion crucified Christ; at the crucifixion Christianity said, "Father, forgive them for they know not what they do."

Religion persecutes; Christianity prays for its enemies. Religion burns witches; Christianity kindles a fire in human hearts for the salvation of the lost. Mexico was conquered and devastated in the name of religion. America was settled and developed in the name of Christ. "By their fruits ye shall know them."

Religion has ever failed; Christianity can't fail. Religion is of the world, the flesh and the Devil; Christianity is Christ.

# The Miraculous Earthquake

*From a Hitherto Unpublished Manuscript of the  
Late Bishop William R. Nicholson, D.D.*

**T**HIS third of the Calvary miracles has a significance of its own as a link in a chain of wonders. Not only was it the cause of what followed—the opening of the graves—but also was itself a sign of great range and power. Equally with the darkness, the rending of the veil, and the opening of the graves, it was a supernatural notation, by which God made known the importance of the death of Jesus Christ, and forever fixed the true interpretation of it.

## I

### Get the Facts Clear

In the first place, let us get before us the statement of fact: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent."

The shaking of the earth was at the instant of Christ's death, and followed the loud voice of victory. His death was His victory, and to the power of that truth the trembling earth gave forth its testimony.

### Strength of the Concussion

Nor was its testimony of slight force. The strength of the concussion is seen in that *the rocks were rent*. Even if that rending was only a trivial one still it would be evidence of no small violence in the earthquake.

On the contrary, however, the rocks were rent, not in the sense of being merely lined across with just perceptible cracks, but in being wrenched asunder into such fissures as to lay open and leave unobstructed the interior of the rocky graves which abounded on Golgotha. It was a trembling of the earth of no trifling magnitude. Accordingly we are told that when the Roman witnesses of the crucifixion saw the earthquake, "they feared greatly."

It was thus a result of the Saviour's shout of victory proportioned to the grandeur of its cause, an expressive accompaniment of the death to whose power it witnessed.

### Extent of the Convulsion

As to how far the earthquake extended, nothing is definitely said. The word "earth" may mean no more than "land," and it may have been limited to the land of Judea. And even of all that land, it was the immediate neighborhood of Calvary which we may suppose would be subjected to the concussion since there was the seat of the disturbing cause. There, beneath the cross, to whose victory it was testifying, the staggering earth would vibrate the most.

*And the earth did quake and the rocks rent.  
—Matthew 27:51*

### Proof of the Event

Whether the alleged notices of this earthquake found in certain heathen writers be rightly so applied, we care nothing at all, for within the charmed locality of Calvary, what ancient writer was likely to have been present? Or, whether present, or knowing of it only by report, would he be likely to have recognized the Christliness of the charm and thus moved to commemorate it as worthy of preferred mention in the long succession of the earth's convulsions?

It is enough that Matthew has spoken and that he spake with a challenge to those who were witnesses of the crucifixion. The internal harmony, too, in which this mention of the earthquake holds its place in the history demonstrates it an integrant part of the history, and pledges to its support whatever evidence there is for the other events in the series of wonders. Neither, to quote another, would it "be right, altogether to reject the testimonies of travelers to the extraordinary rents and fissures in the rocks near the spot." "Of course," he continues, "those who know no other proof of the historical truth of the event will not be likely to take this as one; but to us who are convinced of it, every such trace soberly and honestly ascertained, is full of interest."

## II

### The Nature of the Event

So far the statement of fact. Now we may ask, what sort of an event are we to regard the earthquake as having been? We have called it supernatural and referred to it as miraculous. But are not earthquakes of frequent occurrence in nature? Why, then, should we so regard it?

A supernatural event is one brought about by the interference of God. But God's interferences are often put forth in accordance with the established order of nature, as when, in answer to prayer, He causes it to rain. Such an event is supernatural, though not miraculous. There is a specific interference of God in such an occurrence, but at the same time He avails Himself of the forces already at work in nature.

A miraculous event, however, is one which, while being the result of an interference of God, is yet not brought about by His use of nature's established order. It is caused solely and immediately by an act of His will, as when He turned water into wine.

### Supernatural and Miraculous

Now we say that this earthquake was not only supernatural, but non-natural as well—that is, miraculous. It was supernatural in that it was the result of an interference of God, and non-natural, in that it was not the result of any of the natural causes of earthquakes, or any combination of them. God's interference was independent of the established order, and, solely by an act of His will did the earth reel to and fro.

### Four Coincidences

In proof of the foregoing consider the great coincidences of the occurrence of the earthquake:

First, it coincided with the death of Jesus Christ. It is so spoken of by the evangelist as to give the idea that it would not have taken place except as accompanying His death.

Secondly, it coincided with the attestations of the miraculous darkness and the miraculous rending of the veil. It was one of a cluster of wonders and is to be considered in the light of the company it kept.

Thirdly, it coincided with the shout of victory from the cross, as its own immediate antecedent. It was not the internal fires of the earth, but a voice on the earth which caused the earth to tremble; the voice of redemption accomplished—the shout of the laborer going to His rest.

### The Cross Was Not Shaken!

And fourthly, it coincided with the rending of the rocks and the opening of the graves. And strangely, violent as it was, it disturbed no other thing!

It did not displace the Saviour's cross, though Calvary itself was shaking. It opened graves and yet not all the graves that were there; but only selected graves—the graves of *saints*.

It seemed as if the earthquake were a living thing, whose divine intelligence discriminated the various dead at Golgotha. It seemed as if it sensed the meaning of that shout of victory, and so applied its every reeling movement. It seemed to indicate the program that was to follow, and to pre-intimate the Saviour's victory for His saints, by His resurrection on the third day. Thus it was a sort of compendium of all the wonders.

Now, because of all these coincidences, how plain it is, that the earthquake at Calvary was not such as nature ever causes. Rather it was nature lifted out of the course of nature; lifted solely and independently by an act of God; and so lifted in the specially imposed service of Christ on the cross.

## III

### The Testimony Borne

And now it remains to inquire what  
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was the earthquake's particular testimony to the death of Jesus Christ?

That it had an attesting function of its own is evident. True, it had a part to perform in the carrying on of the series of miracles; it must open the graves. But that could not have been the sole reason for the earthquake, because the victorious shout from the cross, which was its antecedent, was also the essential antecedent of the opening of the graves. If the earthquake had not a witnessing function of its own, its occurrence was an expenditure of miracles, a waste of work, not at all in the manner of God. The evangelist's narrative produces no such impression. On the contrary, the reader is compelled to think of each of the miracles with reference to its own express coincidence with the death of Christ.

#### Calvary Answering Sinai

And how was it with those who saw the earthquake? Did they lose sight of it in the opening of the graves? No, as a matter of fact, they knew nothing, at the time, of why the graves were opened, and could only have regarded it as a proof of the violence of the concussion. On them, therefore, the earthquake exerted a moral effect of its own. It was a sign in itself.

What, then, was its appropriate testimony?

First, it was Calvary answering back to Sinai. There had been an earthquake on Sinai; there was now an earthquake on Calvary, and the wrath of the former was now hushed in the mercy of the latter.

#### Why the Laws at Sinai?

On Sinai God instituted the dispensation of the law. Of course obligation and duty had existed before, but God on Sinai gave His verbal law in recognition of the responsibility and duty thus existing in the nature of things. He did this that He might recall them to the people, and build up a defense of sacredness around them.

The law as given at Sinai brought out the exceeding sinfulness of sin. Human sin had existed before, but the utterances from Sinai brought it forth into prominence before men, and stripping it of all disguises, made it appear as it really is—sin exceedingly sinful, the blackness of darkness forever.

#### Meaning of the Terrors

Accordingly, with what visible terrors did He, the awful Guardian of truth and righteousness, invest Himself when he came down on Sinai! "There were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet, exceeding loud; so that all the people in the camp trembled. And Mount Sinai was altogether a smoke, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace."

By affecting the sensibilities of men, He would make vivid their understanding; and by terrors of the eye and the ear, project upon men's thoughts the shadow of those more hideous and repellant terrors of the soul and conscience.

Thus was it indicated that so great a burden is sin, so entirely the object of God's overwhelming destruction, that it is impossible for man to rid himself of it.

He is helpless and ruined. For, "who can stand before his indignation and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him."

#### A Prophecy of Grace

It was that men might understand this teaching about sin, that such a terrible scene was enacted. Moreover, those Sinaitic terrors were only to be a rehearsal; they were not the final infliction of punishment, and therefore were meant for the sinner's instruction, and warning, and for kindling within him a longing to be saved. The terrors of Sinai were a prophecy, that the great Guardian of truth and righteousness would Himself interpose to do for us what we are helpless to do for ourselves.

In this sense, Sinai was the harbinger of Calvary. And so, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Christ died for us. He bore for us the overwhelming weight of our sins, and endured those horrors of which the terrors at the giving of the law were the figure.

#### Calvary Absorbed Sinai

Calvary absorbed into itself the fiery Sinai. By that darkness which drank up the light of day, and caused men's hearts to fail them for fear, and by that wail of suffering ringing through the darkened heavens, whose depth of anguish none but He had ever uttered, it became manifest even to the senses of men that this later scene was the more awful and powerful of the two.

#### The Finished Work

But, at length, the darkness passed, and the sufferings were ended. Finished was the work of making it possible for God to be just, and yet the justifier of him who believeth on Jesus. The greater terrors of Calvary, in which had been sunk the lesser ones of Sinai, were now themselves lost in the sweet mercies of Calvary. The shout of Calvary's victory was heard instead of the trumpet sound of Sinai's wrath.

Sinai was the prophecy of Calvary; Calvary was the fulfillment of Sinai. Sinai was the sinner's wretchedness and ruin; Calvary, the sinner's recovery and blessedness. Sinai was God's inexorable voice of condemnations; Calvary, God's fatherly voice of pardon and peace.

#### Joy Instead of Pain

Now, therefore, because the quaking of the earth was made to bear testimony to the teachings of Sinai, so also was it made to manifest an equal reality in the teachings of Calvary. As, in the former instance, the earth shook as if convulsed with pain, so, in the latter, the earth shook as if convulsed with joy. It thus set forth that Calvary's mercy is as powerful as Sinai's vengeance. One earthquake was the answer to the other. And meanwhile, from them both together we are taught to say, "Mercy and truth have met together, righteousness and peace have kissed each other."

#### IV

#### Creation's Share in the Victory

And yet a second attestation was given

by the earthquake to Christ's death. It was the impression made by the work of redemption upon the physical creation. Jesus Christ uttered His shout at the achievement of His work, and, lo, the earth quaked. That connection was not for nothing. It was creation's expression of its share in the victory achieved. Why should not the earth have been affected by what Christ accomplished on the Cross? Did not man's sin bring a curse on the earth? Thorns and briers, inclement seasons, man's sweaty toil, the savagery of brute beasts, and all the countless antagonisms of nature are the foot prints of man's sin. If, then, man's redemption is as real as man's sin, should not the earth feel its effects?

Indeed, it would seem as if both man and earth were almost but one vital organism; the whole science of physical geography being but a systematic expression of the sympathy between the two—of their action and reaction upon one another. Is it credible that so great a change in man's estate as that of his redemption could be effected, and creation not have a share in it? And if a share, that it should not give expression to it?

#### Millennial Glory

And when we remember what the Scriptures say of the coming regeneration of the earth—a physical regeneration which shall be the counterpart of the world's moral glory under the reign of Christ—we cannot but see that we have in the earthquake of Calvary not only a pledge, but an earnest, of the fulfillment of those prophecies.

We referred to the earthquake as the earth tremulous with joy. That, of course, is figurative; and yet it is not a mere rhetorical conceit. There is substantial foundation for the figure, and it means something. In Romans, Paul speaks of "the whole creation groaning and travailing in pain together until now," and says, "The earnest expectation of the creation waiteth for the manifestation of the sons of God; because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." He even attributes to creation the feeling of "hope." So, then, we have the authority of Paul for representing the trembling of the earth as a foretaste of its destined millennial blessedness, when "the trees of the field shall clap their hands"—when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days."

"And sunshine, such as earth has never known,  
Shall fill these skies with mirth, and smiles,  
and beauty,  
Erasing each sad wrinkle from their brow,  
Which the long curse had deeply graven there."

Yes, in an earthquake of joy, creation anticipated its own regeneration; though still, indeed,

"The whole creation groans,  
And waits to hear that voice,  
That shall restore her comeliness,  
And make her wastes rejoice.  
Come, Lord, and wipe away  
The curse, the sin, the stain,  
And make this blighted world of ours  
Thine own fair world again.  
Come, then, Lord Jesus, come."

# Plain Thoughts by a Plain Man on a Great Subject

By Thomas J. Knight, Cornelia, Ga.

**T**HE Bible is the only revelation of God's will concerning ourselves and our relations to Him; and there is no reasonable hope of ever getting any other. More important still, having our everlasting life and happiness at His disposal, surely our only safe way is to seriously study His Word and follow carefully its directions in every detail. Other pretended revelations have come to us, but none except our precious Bible sets forth the needs of the human race and what God has done to meet those needs.

The Bible is the story of the Lord Jesus Christ. He is proved as the Son of God, because He came into this world in a superhuman way, and though He was human like other men He lived a sinless and perfect life as no other man. Then He died a sacrificial death, and God raised Him from the grave according to His prophecy a thousand years before (Ps. 16:10). Jesus has thus proved as the Son of God among men and accredited by God as His representative on earth (Heb. 1:3). He was given all power in heaven and earth (Matt. 28:18).

In the Old Testament we learn of our relations to God, also the need of a mediator. That One was provided, and the life of Jesus Christ in the New Testament corresponds exactly with what is foretold of the Mediator in the Old Testament hundreds of years before.

Here we are face to face with the Ruler of the world. We have His statement of our need in the Bible and what provision has been made to meet that need, all told in plain language and proved by indisputable tests.

He tells us we are bankrupt, but that He has provided a clearing house where our affairs may be adjusted; that we are in the dark, but that He has provided a light; that the sentence of death is hanging over us, but that the Lamb of God has fully paid the penalty in our place (John 1:29).

## Some Are Interfering

Now some are interfering with this word which speaks so plainly in God's Book and is so sanctioned by the life, death and glorious resurrection of the Lord Jesus Christ.

If one be in a bad financial condition and a substantial bank undertakes to set him right, would it not be folly to argue that the bank was insolvent and that some stranger quack would help him out? If we had lost our way in the dark and storm, would we prefer a two candle power light to the blazing sun? Yet these are the follies we commit when we allow the Bible to be changed and accept it in its mutilated and interpolated form as our guide and as the interpreter of God's will concerning our everlasting life.

These people, using their reason and science instead of God's Word, surely show themselves to be blind leaders, and if we follow them we will certainly land in the ditch with them.

## Tampering with Scripture

They teach us that Genesis should read so as to teach that the earth, the animals and the human race were not created, but came by natural growth from some nebulous matter or protoplasm. They change the stories of Moses, Elijah, Isaiah and other prophets so as to deprive them of their supernatural power. Then the Lord Jesus Christ is represented as an ordinary human being, living and dying, not as an atonement for sin as God says He did, but to show the way to God and influence men to love Him. Yet the Word says: "These are written that ye might believe that Jesus is the Christ, the Son of God" (John 20:31). "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). Again, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

These are plain statements. Dare we listen to the persuasions of the little wise (?) men who tell us that we have no need of an atonement? In our dire need, in darkness, in grief, in danger of death, we surely will turn to our dear heavenly Father who made and controls heaven and earth and all that they contain (Ps. 24:1). There we find relief and light and safety and whatever other good we need (Phil. 4:19).

## The Bible Proves Itself

The Bible is proved to be the sure Word of God not only by the life, death and glorious resurrection of the Lord Jesus Christ, but by the make-up and the work of the Book itself.

Written by men of various characters, in different circumstances, entirely unknown to each other, and spread over a period of fifteen centuries, yet part fits into part, and color blends with color like the pieces of a kaleidoscope! This proves that a master mind which could be no other than the everlasting Builder of the universe must have dictated it.

But we see that this Word, with the co-operation of Holy Spirit, really works on the hearts and lives of men and women to move them to a different life, and so thoroughly change their character as to make them entirely different people. Drunkards become sober; thieves and gamblers become honest and industrious. This surely can be no other than the inscrutable work of God operating with His Holy Word.

Strange as it may seem, it is the friends of the Bible, those ranked with the followers of Jesus Christ, who are wresting the Word of God and helping on the work of the enemy of souls. They explain away the work of the Holy Spirit and make salvation a matter of mere human reason and science. But God says, "Ye must be born again," and "born of the Spirit" (John 3:3,5).

## Neither Hot nor Cold

A Baptist minister in his sermon went through this colloquy:

"Was Jesus Christ born of a virgin?"

"I don't know."

"Did Jesus Christ rise in bodily shape from the grave?"

"I don't know."

"Did Jesus Christ ascend into heaven?"

"I don't know."

Then in explanation he said: "It was just like Jesus Christ to be born of a virgin; it was just like Jesus Christ to rise from the grave; it was just like Jesus Christ to ascend into heaven."

Thus his statements showed that he did not consider the Bible a true guide, and the explanation intimated that he thought reason a sufficient guide.

Another minister of the United church, in a sermon about God being in the world reconciling it to Himself, said that the idea of atonement was not to be used in connection with the gospel; that Jesus Christ lived and died to influence men to love God and not as a sacrifice to save men! Yet, as stated above, "He was wounded for our transgressions," and "without the shedding of blood there is no remission" (Isa. 53:5; Heb. 9:22).

Of all the opposition which the Holy Scriptures have overcome through the centuries, this one of being assailed from within the ranks of its friends seems to be the most severe.

Will the good old Book come through victorious this time as it always has done hitherto? Are its true friends loving enough? Are they strong enough? Are they so possessed by the Spirit of God that the enemy will be overcome?

"Heaven and earth shall pass away but my words shall not pass away," says the One that has all power in heaven and earth. Glory to His name! He will accomplish that which He pleases (Luke 21:33; Matt. 28:18).

People read infidel books and wonder why they are unbelievers. Why do they read such books? They say that to form an unprejudiced opinion they must read both sides. If a book is a lie, how can it be one side? Infidel books are not one side.—D. L. Moody.

Moody Bible Institute Monthly

## *Aspiration and Prayer for the New Year*

### *A Prayer*

*By Myrtle R. Stacy, Rochester, N. H.*

If I have stumbled more or less  
In my life's quest for happiness;  
If I have shunned some lonely heart  
And kept my life a thing apart;  
If any pain or bitter loss  
Has touched me not; if someone's cross  
Or someone's load and heavy care  
Has found in me no will to share,—  
Lord from my life the pleasure take  
And give me grief, till I awake,  
Akin to other lives and needs,  
To show my love in words and deeds.

### *Suppliant*

*By Helen S. Faulkner, Carmel, Calif.*

My God, I care not any more for fame,  
Nor peace, nor wealth, nor power, nor noble name.  
Bright baubles all, they glitter all the same.

Another boon here bending I implore;  
In this shut heart unlock the rusty door,  
That I may breathe of Thy dear love once more.

Of reeling brain, do Thou dissolve the night.  
Let me but look upon Thy face so bright.  
Tear Thou the shadows from before my sight.

For green beyond, the hills of heaven stand,  
Where smiles Thy benediction on the land,  
Who knowest all,—and all canst understand.

### *My Wish*

*By Irene McKeighan, Nashville, Tenn.*

When this pilgrimage is over, I shall not care  
To dance on golden streets, or play a harp with mirth,  
And join the angel's singing in a city foursquare,  
Or roam invisible among the men of earth.  
I wish that all my human frailties may die;  
That selfish pride, ingratitude, and discontent may lie  
Buried in darkness; that there shall rise  
Into some new and barren life the best of me,  
Some little flower of the things I prize  
Brought into blossom for eternity.  
All beauty lives: the rose that bloomed but for a day;  
The forgotten sunset that saddened into grey;  
An old man's gratitude; a child's delight,  
Have all become of this undying soul a part.  
And, when my mortal self shall sink from sight,  
May the loveliness incarnate in some blighted heart.

### *A Better Year for God*

*By Mrs. Ida Cornett, South Chicago, Ill.*

The bright new year approaches fast,  
Swift on the wings of time;  
It gleams with hope and gladness,  
How bright its prospects shine!  
There's new year resolutions,  
To turn life's leaf anew,  
A better year for God is mine,  
More faithful, kind and true.

I would not strive to do great things,  
And worldly honor gain,  
But faithful be in little things,  
That some may count as vain;  
More like my blessed Saviour,  
Who gave His life for me,  
O help me, Lord, make this new year,  
A better year for Thee.

A better year for Thee, O God,  
In daily walk of life,  
To evil overcome with good,  
To cease from every strife;  
A better mother, wife and friend,  
A better neighbor, too,  
To do to others this year as  
I'd have them to me do.

A better year for Thee, O God,  
I consecrate my all,  
My time, my talents, service too,  
In duties large or small;  
I want to glorify Thy name,  
While on this earth I trod,  
So I resolve to make this year,  
A better year for God.



# First Converts at Guatemala

by

A. E. Bishop, Guatemala City, C. A.

**I**T WAS on Saturday, October 7, 1899, that a small boy on his way from school saw a foreigner painting queer signs on the outside walls of a low triangular building at the junction of five streets in Guatemala City, the metropolis of Central America.

As the stranger painted the signs he was at the same time announcing a strange kind of a meeting for 2 P. M., Sunday, the following day.

The small boy ran home to give the news of the strange doings. An elder brother's curiosity was aroused, and he purposed to be at the meeting, and to hear what the stranger had to say, but when he arrived the sermon was over. A text on the wall inside caught his eye: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone." The Holy Spirit carried the Word home to his heart. He did not know that it was the Word of God. He knew not from whence came the strange words, but he said to himself: "There's where I'm bound for."

He was in time for the closing song. Each verse of the blessed hymn ended with the words, "Cristo murio por mi" (Christ died for me). He said to himself, "I believe." Six months later he was baptized, and about that time he brought Barrueto, now for years the pastor of the largest church in Central or South America, to the Lord. Later he led his own father and mother, now in

the glory world, to the Saviour. His name was Valentin Seballos.

For years Don Valentin has lived on his coffee plantation of 2,000 acres on the Mexican border, five days distant from Huehuetenango. His nearest neighbor is three miles and his closest village thirty miles away. His wife and children live in Huehuetenango where his children are being educated in "La Aurora," so ably conducted by the Toms and Andersons. Valentin lives a lonely life in his secluded place, reached only by bridle paths leading over steep and rocky heights. He does his own cooking, and his only companions outside of his Lord and his books are his Indian mogas with whom he can only talk by signs in directing their labor. He is an earnest student of prophecy and his faith is bright and steadfast.

For some seven years previous to moving into our new mission building, now twenty years old, that little triangular building was packed like sardines in a box with curious and serious listeners. Among the saved of those days, was also Manuel Marroquin, the drunken shoemaker, for many years a rare evangelist and soul-winner, who was killed in the days of the Cabrera bombardment, and Mariano Gonzalaz, an electrician by trade, who met his death while working on a live wire only a block from our home. His services were so valuable and so appreciated that the company pensioned his widow and gave her free house rent for years after his death.

How sweet are the memories of those



South American Indians and Their Pottery

days! During a period of 150 consecutive days the writer did not miss the nightly gospel meeting held at the little corner chapel. A short time before the completion of the new building a mob destroyed all that belonged to us in that triangle, making kindling wood of a good organ and of our pine benches without backs and all else. A few moments after the destruction the President had a detective on the spot and within eight days he paid us the loss in gold. Thirty of the leaders were sent to the penitentiary and beaten with rods. The invoice of our losses which we were asked to present was so self-evidently honest, and the punishment of the guilty so swift and severe, that the tide was turned and much of the persecution of former years came to an end. The Government and some of the people came to have no little respect for us and the gospel.

The God who moved upon the hearts of three kings to be gracious to the willing, self-sacrificing captives who returned from Babylon and Persia to rebuild the walls and temple of Jerusalem, is able to keep every door open before us and prosper us in our desire to build only for Him.

My friends, you needn't borrow any trouble about the old Book; it is going to stand. Some people think it is a "back number"; you and I will become back numbers, but this Book is going to remain. The Word of God is just lighting up the nations of the earth. Some one asked a young convert how he could believe that the Bible was inspired. He said, "Because it inspires me." That is a short cut to inspiration. I would doubt my existence as quickly as I would doubt the truth of that Book.—D. L. Moody.

Moody Bible Institute Monthly



A South American Indian Mat Market

# Should Christian Women Speak or Lead in Prayer in Our Churches?

By Rev. Graham Gilmer, Lynchburg, Va.

**T**HIS is certainly a very vexing question. It has caused much trouble among Christians of all denominations.

There are those who, basing their contention entirely on 1 Corinthians 14:34, 35, and 1 Timothy 2:11-15, say that women should not speak at all in the church. If the contention of these brethren is right, would it not logically follow that they should not even lift their voices in song?

There are others who practically ignore the passage just referred to and assign to woman the same sphere in the church that man has. They certainly hold a dangerous view of inspiration and do away with the divine order clearly laid down in the Word of God.

What is the will of God in regard to this important subject? Certainly there must be harmony of teaching in His Word; one part will not contradict another. Let us seek for that harmony of teaching.

## Women Spoke in Public

As soon as we open the book of Acts and begin to study the history of the New Testament church we find that women certainly spoke in public and also led in prayer.

Peter quotes from Joel 2:28, where it is clearly foretold that when the Spirit should be poured out, women would prophesy. There were about one hundred and twenty people gathered together on the day of Pentecost (Acts 1:15). Some of these Christians were women (1:14). When the Spirit came they were all filled and all began to speak publicly (2:4).

Peter shows that this was in fulfillment of Joel's prophecy. He makes it clearer that women spoke than does Joel. The Spirit was to be poured forth on all flesh and "your sons and your daughters shall prophesy" (2:17). The Spirit was to be poured out "on my servants and on my handmaidens . . . and they shall prophesy" (2:18). He then shows that the conditions of the day of Pentecost would obtain down until the end of this age. In a certain sense we are still living in the day of Pentecost and woman should still be doing her part toward the spread of the gospel. Probably none of those women who spoke did so in the presence of their husbands. The Virgin Mary was there, but no doubt Joseph was dead. Perhaps the apostles had left their wives in Galilee. At any rate it is clear that the women spoke in public.

## Aquila's Wife and Philip's Daughters

In Acts 18:24-28 we find that a Christian woman helped her husband expound the way of God more perfectly to a man. In doing so she was evidently not violating God's order that a woman should not teach nor usurp authority over a man.

There must be some explanation of this seeming contradiction.

Philip, the evangelist living at Caesarea, had four virgin daughters who prophesied (Acts 21:9). It may have been their father sent them out to take the gospel where he could not go. They could not teach their husbands in the congregation, as they had none. At any rate they certainly spoke in public.

In the eleventh chapter of 1 Corinthians Paul is dealing with the subject of public worship. In the fifth verse he gives directions for women praying or prophesying. He evidently approves of their doing so, if done in the proper manner.

In 1 Corinthians 14:5 we find that Paul wants every member of the congregation to have something to say at some time. He limits this in verse 34, as we shall see later. Women labored with Paul in the gospel at Philippi (Phil. 4:3). The gospel is good news and Paul commends these women for helping him spread it. In all likelihood they spoke in public.

## The Disputed Scriptures

Now let us consider the two passages which seem to forbid women speaking in public, namely, 1 Corinthians 14:34, 35 and 1 Timothy 2:9-15. Certainly these passages will not contradict the ones already quoted, for there must be harmony in the teaching of God's Word.

In the part of the Bible which the Holy Spirit wrote through Paul (including Hebrews), the Greek word *gune* is used sixty-five times. This word is translated *wife* in the Authorized Version thirty-seven times. In none of these places could the word be translated *woman* except in 1 Timothy 3:11, which is the translation given in the Revised Version. It seems, however, that it should be translated *wife*, as it is evidently the wife of a deacon spoken of in this place. The passage containing the word is omitted in one place in the Revised Version, namely 1 Corinthians 7:34.

The word is translated *woman* twenty-eight times. In only two of these places must it be so translated; they are Romans 7:2 and Galatians 4:4. In all the other places the translation could be *wife*. Thus it would seem that the ordinary meaning of the word is *wife*.

In view of this it is strange that the word has not been translated *wife* in 1 Corinthians 14:34, 35 and in 1 Timothy 2:9-15. In the first passage we know that married women are meant, for in verse 35 he speaks of their husbands. In verse 5 of this chapter Paul says he wants all of the congregation to speak, but in verses 34, 35 he makes an exception. He seems to mean that wives must not teach their husbands in public. No doubt many of them are fully capable of teaching their husbands, but to do so publicly is against the divine order. She would

be placing herself between her husband and the world. Everything must be done decently and in order, as we learn from the fortieth verse of this chapter.

In 1 Timothy 2:9-15 the word translated *woman* should be *wife* (see v. 15). The word for man here, *aner*, should be husband.

## Observing the Divine Order

The conclusion then seems to be that it is proper for a woman to deliver a message in public, as many in the New Testament church did, but in doing so she must always be careful not to go contrary to the divine order. What this order is, is seen in Ephesians 5:22-24. The husband is the head of the wife. The apostle's rule in 1 Corinthians 14:34, 35 was not intended to reduce the wife to a place of nonentity or to deprive her of the use of whatever gift God has bestowed upon her. God has ordained to each his place, and the spirit of love is only needed to find the wisdom which will enable anyone to realize the doors which God will ever open to those who seek to serve Him among men. However, God's order certainly is that the husband is the head. He is not to lord it over his wife, but to love her and stand between her and the world. It is just this order which is being violated today in many places, both in the church and in other walks of life, and against this God's Word warns us. The wife should not violate this order. No other man than her husband is her head. In Oriental countries an unmarried woman's head is her father, in case of his death, her nearest male relative. He is supposed to stand between her and the world. For this reason the church should not make an officer of any woman. She might marry and be placed between her husband and others. Or she might be placed over her nearest male relative. Care is certainly taken not to violate the divine order.

## Meaning of "Shorn or Shaven"

We see a caution in regard to a wife speaking or praying in public in the eleventh chapter of 1 Corinthians. She must not pray or prophesy in such a way (v. 5) as to bring dishonor upon her "head," who is her husband, as we are told in verse 3. If she is going to bring dishonor upon her "head" (husband) she had just as well be shorn or shaven (v. 5, 6). Her veil is her long hair as we see in verse 15. What is the meaning of her being shorn or shaven? One part of God's Word explains another and the explanation of this passage is found in Deuteronomy 21:12. A woman taken captive by a man of Israel in war, and never able to go back to her husband or her father, could be taken as wife by the Israelite if unmarried, but before becoming his wife she must shave off her hair.

Evidently this was a repudiation of her former marriage vow. So Paul warns a Christian woman speaking in public not to do so in such a way as to repudiate her marriage vow.

A woman then may speak in public,

but she must always be careful to observe the divine order in doing so. She must not be a mannish woman and stand between her husband and the world. No true Christian woman would want to do that.

Do we not see here a beautiful illustration of the relation existing between Christ and His Bride, the Church? If Christ should come into the congregation, certainly I should keep silence. He is my head.

## How Bolshevism Was Checked a Hundred Years Ago

*Written for the Christian Fundamentals League of China*

By Rev. Hugh W. White, D.D.

**T**HOSE who are dismayed by the baleful influence of Bolshevism on religion and morals, will do well to remember that America passed through a similar period just after the French Revolution. Bolshevism at the time was known as Jacobinism, and had arisen largely through secret societies known as the Illuminati (a term equivalent to the Intelligentsia?).

In France, if memory is correct, a woman of questionable morals was put up to establish a new religion, and the prevailing tone may be seen from the fact referred to lately in an American paper, that Jean Jacques Rousseau had five illegitimate children, whom he dumped into a foundling institution minus funds and his name.

### Our Colleges Then

In America, one of the presidents had imbibed some of their views about the Bible, and attempted to establish the University of Virginia with professors from France—who later had to be dropped because the good old Virginians would not patronize the institution. In Princeton there were only three students who dared profess themselves Christians, and in Yale there were none, but per contra the boys would facetiously drop their own names and call themselves Renan, Robespierre, Rousseau *et al.*

Such things read very familiarly in view of the official pregnancies, of which we read in times of the World War, and the attempt, as we are told, of the Soviet, in at least their local organizations, to establish the "nationalization of women" by official edict. Here in China, announcement was made, calling for parades of nude women, and the horrible raping of Western women at Nanking seems to have been deliberately planned.

### Return to Sanity

How shall we account for America's return to Jesus Christ and sanity? Then, as now, the human mind could not meet the situation. But the Holy Spirit introduced a century of revivals. The colleges took the lead, one of the first revivals occurring in Hampden-Sidney College, Virginia, about 1787. The wide reach of the movement may be seen from what one man wrote several thousands of miles from Virginia:

"Since that day revivals have never ceased. I saw a continuous succession of heavenly sprinklings at New Salem, Farmington, Middlebury, and New Hartford, Connecticut, until in 1799 I could stand at my door in New Hartford, Litchfield County, and number fifty or sixty congregations laid down in one field of divine wonders."

Then about 1800, in the backwoods of Kentucky, a great revival occurred under the ministry of a Presbyterian preacher, which was attended by all classes, whites and blacks, from within a radius of sixty miles. Rev. Barton W. Stone, who afterwards became a leading light with the Disciples of Christ, rode all the way across the state to attend. Coming with doubts, he was convinced, and when he reported the facts to his own people, a similar movement began, which he described thus:

"The roads were crowded with wagons, horses, and footmen, moving to the solemn camp. It was judged by military men on the ground that between twenty and thirty thousand persons were assembled. Four or five preachers spoke at the same time in different parts of the camp without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it. They were of one mind and one soul; the salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same things. The numbers converted will be known only in eternity."

### Revival History

In some cases we may trace the human agencies used by the Spirit of God. When Yale University had such a revival that 75 out of 230 pupils were converted, we trace back to the selection of a godly president, Timothy Dwight—an example which may well be remembered by boards of managers.

In a later case, a great revival could not be explained until it was found that a number of those converted first began to be moved on a certain day, and that on the selfsame day, all unknown to others, a stuttering blacksmith had felt so deeply that he had closed his shop and given the day to intense praying for souls.

Chas. G. Finney, who was so widely used in revival movements, himself got

first interested in the subject while studying law. The authors so often referred to the Mosaic institutes as authority on great principles that it set Finney to reading the Bible, which usually convinces a man.

The great revival of 1857 is thus described—"A few months ago an aged servant of God remarked in our hearing that he could easily remember when the entire eastern half of America seemed to be 'one big prayer meeting.' How that prayer meeting began is told as follows by Rev. E. Wicle in his book, *Prevailing Prayer*:

"In 1857 a city missionary in New York, bending low before God in prayer for the perishing souls about him, pleadingly cried: 'Lord, what wilt thou have me to do?' His earnestness became intense. His faith took hold of the promises, and he rose to the expectation that hundreds and thousands would be converted to God. He had no idea of how this would be brought about. He resolved on a noon-day prayer-meeting. On the twenty-third of September he was found in a room connected with the Fulton Street Chapel. He waited half an hour, when one person entered; shortly after another came in, then three or four others. The spirit of prayer increased, and in the fifth month from the beginning prayer meetings were held in churches, theaters, court rooms, public halls, workshops and tents, where crowds attended and filled the places. The interest rapidly spread to other cities—Boston, Baltimore, Washington, Richmond, etc.—until the whole land had received the rain. The most hopeless and forbidding were brought under the mighty power and saved."

### Words of Encouragement

Is this possible now in these days? It seems more difficult because the enemy with Satanic cunning have purposely misled so many of the clergy, the very men who should take the lead, and it looks as though God may have to use other men to outwit the strategy. But God is not limited.

We know that prayer for the Holy Spirit has a definite promise, conditioned only as to the manner in which His influence will be given. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your

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heavenly Father give—not 'good gifts'—but give the Holy Spirit to them that ask him" (Luke 11:13).

To the best of our knowledge this is the first time in history that an organization has banded together with correspondents in all lands, to pray for, not only local revivals, but a world-wide

movement. It is a case of not merely "two or three" gathered together in His name, but thousands on their knees.

In our anxiety lest Bolshevism sweep away our faith, degrade our sons and daughters to gregarious customs, overthrow our governments and our Christian regime, we should remember that the

human mind cannot outwit satanic suggestion, but we have the resources of omniscience and omnipotence within reach, if we will only lay aside pride of human scholarship, and seek guidance. God can over-rule even the crucifixion of the Christ to accomplish his purposes.

## Spirituality in Church Advertising

By Joseph A. Richards, President of Joseph Richards Advertising Agency

**T**HE purpose of advertising is to sell to as large a number of people as possible, some brand or variety of goods, or service, which the advertiser believes to be generally useful and the sale of which will be profitable to himself.

"Profitable to himself!" Ah, that phrase gives us pause, when we are discussing the subject of spiritually advertising that brand of goods known as the church. Love, which is the essence and spirit of the true church, "seeketh not (even) her own," as Paul tells us. What then? Is spiritual church advertising wholly for the benefit of the ones sought by the advertising? What, by the way, is the church seeking by the advertising—people, or pocket books, or people with pocket books, or just people?

### Losing an Opportunity

I know a little village church where the pastor was recently called into the presence of a wealthy member and contributor, and roundly condemned for taking into the church people that were not decent, whereas the one person complained of had given good evidence of a new life in Christ. What was it that Jesus Christ was condemned for doing on one occasion? "Receiving sinners and eating with them," was it not? And this drew forth from Him that wondrous threefold parable of the lost sheep, the lost coin, and the lost son, at the end of which the true nature of the elder son was so clearly revealed.

I know another staid old society whose members were fast dying off in a community where the population was becoming largely Jewish. This society was offered the chance of receiving an evangelistic pastor who knew no distinction of race and whose intention it was to make disciples of these Jews. And I know that the church declined that opportunity.

So then, what is spiritual church advertising for, and in what spirit can it be exercised? Again, church advertising, as it is now generally seen, is it spiritual church advertising? That question suggests another, Is the church a pill, a life and health giving pill, but nevertheless a pill that is unpleasant to take and so must be sugar-coated? Such questions are inevitable and they probe to the very life centers at the outset; therefore, we find need of definition in reference to words and phrases. Let us set down a few attempts at such definition.

### Defining Words and Phrases

*Spirituality*, within the limits of this paper, is confined to that spirit, and that resulting action which is dictated by the Holy Spirit, in harmony always with that which may be learned of Him in the Bible.

*The Church* is a company of regenerated people, who, in advertising, are hoping to influence others to be born again and together be built up in the faith which has quickened them all.

*The pastor* is the first assistant sales manager, the Sales Manager Himself being the Holy Spirit. Every member is a salesman of greater or less efficiency, according to age in the re-born state, experience in handling prospective customers for the gospel, and skill in handling the Word of God, which is the chief tool of his profession and his instruction book in salesmanship, as well as the original container of the goods themselves.

*The goods* to be offered is ever and always the full gospel of the grace of God in Jesus Christ; which saves, not only immediately upon genuine belief, from the guilt of sin, but also saves continually, by faith, from the power of sin. These goods are not manufactured on earth. This fact must always be recognized by every salesman handling them.

To enlarge a little on the former definition the church may be regarded:

*First*, it is the physical plant where the gospel is received from above, handled, packaged and delivered on the premises by the assistant sales manager, himself, or any other good salesman, and also taken by the salesmen away with them in sufficient quantity to last all through the week for selling and delivering to prospective customers.

*Second*, it is the company of sales handlers and demonstrators of the goods who meet together from time to time to receive fresh supplies of the gospel goods from God. They hear His instruction and His encouragement to accept His disciplinary rebukes. They also compare notes upon their work as salesmen and demonstrators, and to exchange experiences of joy in the conduct of the business, in the personal delight of the goods for every phase of life. They tell the Great Manufacturer how happy they are in His life and in His service; and ask Him confidently for what they need to make them better representatives of the great business which He is conducting on earth.

### Do You Know Your Business?

Now, let me venture to say that a church of ten members, thus organized and thus receiving and handling the gospel goods, is in better condition to advertise spiritually than a church with a thousand on the church roll and only about twenty to fifty who know their business and are about it. This is especially true if the bank roll of the church roll is to be found in the pockets of the people outside the fifty.

Doesn't the foregoing seem to indicate that there are many churches that are not in shape to advertise spiritually at all?

In our advertising agency we have adopted a slogan, "Facts first, then advertising." If a church, large or small, should come to us for professional assistance in advertising spiritually, we would say to the pastor, or the committee that had the matter in hand, "You need a survey; you need to find out what the facts are about your church in its community. You need to know just what goods you have to advertise, just how they are packaged, just how you propose to deliver them, and a good many more things of like nature. Then too, you need to unprejudicedly look at your market, the community around you, to see in what esteem it holds your church, its plant, its people, its pastor."

### Stale Goods and Poor Salesmen

It may be you have the reputation of having stale goods; may be you are foolishly stressing side lines. It may be the first assistant sales manager is out of harmony with the Sales Manager, the Holy Spirit, and therefore, all the salesmen are demoralized and don't know what they are selling. Perhaps they have quit their job and are just hanging around, blaming the preacher-salesman and their fellow members for the fact that the church doesn't "go."

May be there are some members who should be salesmen of righteousness and truth who, in fact, have taken a job from the competitor, Satan, and are running opposition to God and the church, while maintaining a respectable connection with your church. These members are doing tremendous damage among the people of your community. Such conditions give spiritual advertising a big handicap, if they do not make it entirely impossible.

Now it seems feasible, following the procedure of advertising in any other industry, that a church or its pastor or its committee on advertising should make a clear estimation of the church itself, its present spiritual condition, should find out

unflinchingly whether it has anything to sell worth having, whether its members are salesmen and saleswomen, or drones, whether its pastor is a teacher having itching ears, or a man with a supernatural message of the grace of God. It should seek to face the facts of what the community market is for, the particular brand of goods it has to offer—what prospective customers say about its position and work in the town.

#### Who Is Your Sales Manager?

Such an investigation, fearlessly attempted in the sight of God and under the direction of the Sales Manager, the Holy Spirit, may discover the fact that the goods now offered are bogus, imitations of the genuine grade of God, goods that when put to the test don't work. The package may look attractive and the label may be in the latest scientific phrase, but the goods themselves may be valueless for transforming lives and invigorating the true Christian.

Then too, there is the sampling which every church is inevitably doing through all its members. It cannot help sampling; it is, in fact, passing out specimens of its life to people every day in every way. Now, if that life is a self life rather than a Christ life, all the advertising that church could do would not save it from the just condemnation of the people round about it who see these samples of life and judge Christianity by them and say, "None of that for me."

It is clear that such a church has been taking its goods from the opposition house, and the head of it, the old Devil himself, is fairly well pleased with the way this church is disposing of his merchandise, not to say goods.

A church in this condition needs reorganization. It needs to yield itself to the general Sales Manager, the Holy Spirit, for such an overhauling as will give it a new line of goods, newly pack-

aged and presented by a renewed group of salesmen.

#### Coming to the Point

But let us suppose that your church—pastor, people, and plant, are in fairly good condition to advertise spiritually, what then? Why, then we have arrived at a discussion of the question proposed at the beginning, viz., how to advertise a church spiritually.

That question may be answered generally in very few words. A church in such a condition is so under the control of the Great Sales Manager, the Holy Spirit, that there will be no difficulty about method at all—if indeed there is any need whatever for advertising. However, I believe that the Third Person of the Trinity will, and does, use advertising methods to promote the spread of the gospel.

Shall such a church advertise its preacher? Shall it dwell upon the plant and its membership, or shall it advertise the goods themselves? And my answer is, all three, with more emphasis on the goods than is commonly given to it. Would it not be a wonderful thing, just once, to find every evangelical church that advertises in the *New York Times* on Saturday morning, had used half its space, let us say, for a text of Scripture? No, not the text of the Sunday sermon but a passage which, in the spiritual judgment of the pastor, or committee, was the one word which they want the public to read as coming from that church at that time. "My word," says the good Book, "shall not return unto me void."

Do I hear someone say, "Impractical"? And I will answer, yes, if you judge it by material instead of spiritual standards. But let us remember that in advertising a church, as in everything else, we should walk by faith not by sight. And God always honors the faith of those who honor His Word. At any rate, if I had a church to advertise, a spiritual church,

I would use the spiritual method of God's Word rather than a wholly business-like statement of meetings and pastoral themes.

Again, I would use the church bulletin board for a direct gospel message most of the week, believing that even if I had to crowd the church announcements somewhat to do so, the result, judged spiritually, would be greater for the seeming sacrifice.

Above all, I would make my church advertising prayed-over advertising. I would no more expect to put out an announcement of any kind which had not been individually submitted to the Sales Manager in prayer, than I would expect to preach a sermon or lead a prayer meeting without so doing.

#### The "Business-Like" Way

The tendency in these days is to do all these things in a "business-like" way, and I would avoid the business-like way in favor of the prayed-over way, assured that it would be more business-like in the end.

Finally, I would expect that the mighty God who was able to clothe so picturesquely John the Baptist as to advertise his message; the God of the lightning who was able to so stage His tremendous rebuke on Mount Carmel as to give His one prophet Elijah, command of all Israel, including the desperately wicked king and eight hundred fifty false prophets—I would indeed expect this mighty God to be able and willing so to instruct me and my praying committee, that the advertising method would be as individual as He is, and as He has made me and the church with which I am connected. I would expect that He would make this plan not only individual, but scriptural and effective in building up the church and in attracting men and women to Christ and thereafter to fellowship with His people. I would expect all this if I were spiritually endeavoring to advertise a spiritual church.

## A Revival Twenty Years Ago

By Rev. W. H. Moyer, Benton Harbor, Mich.

**I**N the MONTHLY of July, 1927, Dr. Torrey clearly described the need of a God-sent revival in answer to the prayer of faith. The conditions of the church as well as the world are true to his findings.

As an evangelist and pastor in different fields of labor I could see twenty years ago the oncoming spiritual drought as it is in the church today, and it made me more and more dependent on the Holy Spirit for help. While engaged in a revival, one night I preached on the prodigal son and made the statement that there were plenty of prodigals today that preferred to live with the swine of the world rather than with God and His people.

A young married man whose parents were members of my church, became en-

raged and told his parents the next day that he or the preacher would wear black eyes that night at the service! His parents used all their persuasive powers to call a halt in his anger but seemingly without avail.

I knew nothing of the threat and as usual I entered the pulpit and opened the service with song, Scripture reading, and prayer. As I arose to announce the text, I was overcome by the Holy Spirit with a joy unspeakable and full of glory. I attempted to read it again, and once more the experience was repeated. The Holy Spirit likewise fell on the church. Shouts of praise went up to God; some clapped their hands, while others fell on their knees crying to God for help.

At this point, I said, "The Holy Ghost has charge of this meeting and is doing

the preaching in His own way." I gave an invitation for sinners to come and find God while He was there to save.

The young man who in his rage had determined to black my eyes that night, arose, rushed to the altar, fell on his knees and cried for mercy. Others followed.

A man passing by the church with a basket of groceries on his arm heard the shouts and praises to God and came in. As he entered he turned around several times, acting strangely. I said, "Have a seat, my friend, nothing is wrong here but the church is on fire for God!" He seated himself and enjoyed, as he afterwards said, an old time blessing of the Lord.

I have the pleasure of saying to my  
(Continued on page 230)

Moody Bible Institute Monthly

# \$500.00 a Month Selling the Very "BEST SELLER" of Them All—the Bible!

*Something About Clayton M. Crosier,  
Who Earns That Amount Month After Month*

By James Barton



Clayton M. Crosier, one of the world's most successful Bible salesmen

According to reliable statistics there were over 33,000,000 copies of the Holy Bible printed and distributed last year. The amazing thing is that Bible sales continue to grow by leaps and bounds. In spite of this fact, a well known author refers to the Bible as the Book that nobody knows, and to Christ, its central theme, as the Man that nobody knows.

Clayton M. Crosier, about whom this article is written, is one man who knows his Bible, and judging from what I have heard of him and his work, he lives a life consistent with the teachings of the Book he sells.

On first meeting, Mr. Crosier did not impress me as a man who could employ and direct the energies of a large sales organization. He is extremely modest and unassuming—in fact there is nothing about his personality or general bearing which reveals his real strength on first acquaintance.

I had not talked with Mr. Crosier very long, however, before I discovered the secret of his power. It is *self-confidence*. He believes in *himself*, in the Book he sells and in the Company he represents. He is sold 100 per cent on the idea that if it can be done, *Crosier can do it*. He entertains no personal alibis. Results are all that count. Excuses go in one ear and out the other. There are no words like "can't," "perhaps," "maybe" or "might" in his vocabulary. He thinks along positive, constructive lines all the time.

Mr. Crosier gets much of his inspiration from the Book he sells. He quotes Scripture freely, although he admitted that he knew very little about the Bible when he began to sell it. In reply to one of my questions he said, "As he thinketh in his heart, so is he." A moment later his answer was, "Whatsoever thy hands findeth to do, do it with thy might."

My object in seeking an interview with Mr. Crosier was threefold. I wanted to meet and *know* a man who could earn \$500 a month selling Bibles. I thought every home was well supplied with Bibles—that prospects would be few and far between. In the second place, I wanted to find out *how* he does it. There is a *reason* for every success, as well as for every failure. Crosier is a success. Why?

Third, I wanted to discover how he selects his Representatives;—how he trains them;—how he directs them; how he keeps them satisfied and on the job six days a week. I heard that one of his men—just

a college boy—earned over \$1200 in net commissions selling Bibles during his summer vacation. It was almost unbelievable.

Mr. Crosier took up selling as a stepping stone to a college education. Four years ago he was a student at the University of Kansas. When approached on the subject of selling he was skeptical about his ability to succeed. He confided in his parents but received no encouragement. His mother wrote, "You stay out of selling work. You were never cut out for that kind of work. You could not make your salt at it."

But, Mr. Crosier was not convinced that he could not sell. He said, "Before I saw the man who was employing students at the State University, I chanced to talk with a friend who had just been down to see him and had signed up with the Company. He was very enthusiastic over the work, but when I learned that the proposition was another straight selling job my interest waned and I expressed doubt as to keeping my appointment."

"Go down and talk with him at least," urged my friend. "The interview will cost you nothing."

"I went."

"He had shown me scarcely three features of the Prospectus of the New Indexed Bible before I was completely sold on it. I was amazed at it. It was wonderful, truly wonderful. (And I am still of the same opinion.)"

"I signed up right then and there. I was glad every day after that I did. My folks' reaction was just what he said it would be. They told me to do my level best. Had I written them before deciding they would have said *no*."

"To make a long story short, I went into the training which was being given at the University and I went in for all I was worth. I soon had the best canvass in the entire group at the 'K. U.', not because I was any brighter or any better qualified for it, but because I worked harder on the training. My first week in the field I made only six sales. I was tempted to quit, but I didn't. Had I given up and quit, most of the good things that are now mine, a cozy little home, a wonderful wife, would be things to be waiting for instead of having now because I would lack the finances necessary. I would, most likely, still be down in the rut of lack of self-confidence, business courage and leadership that have kept millions of men at the grind-stone all their lives."

I thank God that he gave me the back-

bone to stick. With His help and lots of hard work I finished the summer a *winner*. The last week was my best. I made 165 sales during the summer, earning over \$521, a very large per cent of which was clear.

"Since that first summer I have renewed my contract every year. My second summer I made close to \$1,000 from personal sales and bonus on my salesmen's production. Every year I have been in this wonderful business my earning capacity has increased by a great per cent, and besides, I have profited by development in all the qualities of better personality (not meaning that I am nearly perfect now by any means) by a wonderful training in salesmanship and business methods in general. Now I am stuck to this business so tight that two earthquakes could scarcely shake me loose."

At first Mr. Crosier confined his efforts largely to college men and women, but during the last two years he has employed scores of mature men and women from all walks of life. At present he has an organization of earnest workers who are earning in net commissions from \$50 to \$100 a week month after month. They are happy and contented because Mr. Crosier has succeeded in instilling into them a belief that they are doing a work worth while and that they are rendering a real service to the people on whom they call.

Few salesmen realize the big money Bible salesmen are earning. It is today, and will be for generations to come, the greatest and easiest seller of all books. As soon as a salesman announces that he is selling Bibles, people invariably ascribe to him ideals and virtues he may not possess.

The New Indexed Bible which Mr. Crosier sells has many exclusive attractive features that Bible students want. No matter how many Bibles they may own, it is beyond any doubt the finest and best Bible published.

If you are interested in getting into a permanent, profitable business, just write Mr. G. M. Buxton, 21 W. Elms St., Chicago, today—he will gladly send you the Index to Success which he publishes every month, as well as show you how to start and succeed as a New Indexed Bible salesman.

Remember the Holy Bible has 2,000 years of good will back of it and as a Book it will always be the world's best seller. Write today for full particulars. State age, education and previous experience.

—Adv.



# Missionary Department

William H. Hockman

## ETHIOPIA

Lying in the highlands of East Africa, from whence descend the annual floods that swell the Nile and enrich the land of Egypt, is an ancient and secluded kingdom that has preserved its identity and independence from the dawn of history. Commonly known as Abyssinia, its ancient name of Ethiopia has recently been revived and officially restored. A glance at the map of that great awakening continent will show that, apart from the small state of Liberia on the west coast, this ancient kingdom of Ethiopia is the only portion of Africa that has not been parceled out and appropriated by some of the grasping modern powers, bent on conquest and exploitation.

### Fear of Exploitation

In these days of extensive travel and exploration, when few corners of the earth are left unvisited or unknown, Ethiopia quickens our interest; partly because of its traditional seclusion, and partly because of its history and ancient institutions. The aloofness of this people has been of more than ordinary persistence, due on the one hand to a traditional pride and sense of superiority, and on the other hand to fear of invasion and conquest. In recent years this latter reason for preserving isolation has had grounds that were by no means purely imaginary. An experience of near-by neighbors would serve to arouse alarm. According to creditable report, a certain French exploiter negotiated with authorities in Somaliland, lying between Abyssinia and the Gulf of Aden, for a tract of land suitable for building commercial and industrial plants. Taking advantage of the natives, made drunk for the occasion, the enterprising European wrote a document specifying the dimensions of the tract in miles instead of feet. When his possession of such a vast stretch of territory was resisted by threatening protest, the case was handed over to the French Government, who were glad of such a convenient opportunity to gain a substantial footing opposite the important British port of Aden.

### Ancient History

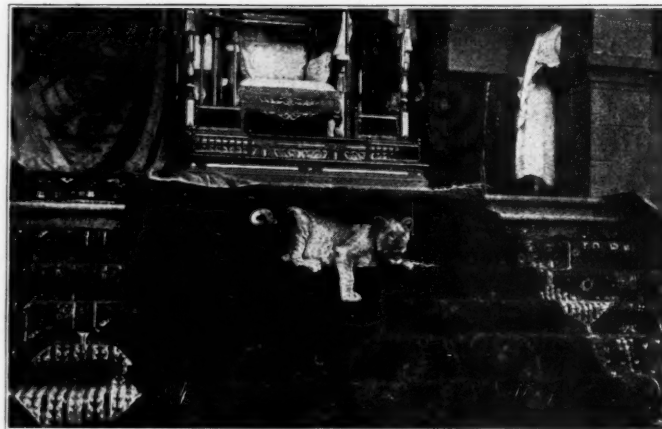
The royal family, represented on the throne at present by the prince regent, Ras Tafari, claims unbroken descent from two distinguished historical lines, in one direction from the Queen of Sheba, and

in the other from King Solomon.

The Christian faith was introduced into the country early in the first century, the first convert being presumably the eunuch to whom Philip ministered on the way down to Gaza. There is today a traditional Christian church, possessing portions, at least, of the New Testament, and maintaining an Episcopal form of government, with a bishop appointed by the Coptic head at Alexandria. But alas, the Christianity of Abyssinia is so utterly perverted and degenerated as to differ little from the pagan faiths found elsewhere in Africa.

### Our Chief Concern

Our chief interest in this land is from the missionary point of view. The door is open, and apparently wide open, for the preaching of the gospel. But an open door in these days of rapid developments means serious and solemn responsibility. Will the church of God arise quickly and enter



A lion cub playing in front of the throne of the Prince Regent: Abyssinia, like Great Britain, has adopted the lion as the symbol of its authority

in, or will she tarry and delay until a host of other agencies have pressed in and preoccupied the field? God forbid that the history of so many other open doors should be repeated.

The United Presbyterian Church of the U. S. A. has done some fine pioneering work. So successful have they been in friendly and peaceable conquest that a splendid work has been established in the capital, Addis Ababba, including a large and popular hospital. The prejudices of the royal family have been so far broken down that the prince regent recently paid a visit to Western lands. Three young men from the royal connection were sent to America for education, and are now at Muskingum College, the United Presbyterian institution at New Concord, O.

A new venture is now on foot, affiliated with the Sudan Interior Mission, for entering the vast territory to the

south, bordering on British East Africa. Mr. George W. Rhoad, formerly of the Africa Inland Mission, and Dr. Thomas A. Lambie, formerly of the United Presbyterian Mission, together with a group of volunteers, are now on their way to make the first attempt at penetrating the darkness of this hitherto unreached region.

## CHEERFUL WORD FROM CHINA

The following letter from Shanghai, China, under date of October 20, has been recently received:

"Rev James M. Gray, President of the Moody Bible Institute, Chicago.  
"My dear Dr. Gray:

"Good letters from Dr. Biederwolf, Dr. Horton, yourself, and Mr. Flacks, have given encouragement to the movement here. When we were driven out of our stations with murder, looting, burning, rape, the missionaries gathered in the port cities perplexed and disheartened. Then it came to some of us that our governments and our churches striving so bravely to meet this satanic conspiracy, cannot succeed until we have obtained the divine leading. Thus we organized our Christian Fundamentalists League for China, and set our hearts on praying for a world-wide revival to begin here.

"The movement is growing. How our hearts leaped with joy when we received a cable that Mr. Flacks is sailing. For months we have been meeting on Thursday to pray for this work, and group meetings gather in many parts of the city. On the suggestion of our Fundamentalist League a larger committee has been organized with some fourteen sub-committees for this special evangelistic campaign.

### Praying for the Anglo-Saxons

"Some of us have our hearts especially on these thousands of noble Anglo-Saxons here, many of them with the inheritance in their hearts, but who, so far as we know, have never been moved *en masse* by the Holy Spirit. And there are now some ten thousand British and Americans in the defense force. In the spiritual work among them there have been many beautiful conversions—men who came to heathen China and found Christ. Their chaplains and some leading officers welcome this movement with open hearts.

"But the evangelistic campaign is taking on an international character. Chinese are interested, Japanese have taken it up, and are urging Bishop Nakaga, a Moody man, to come and preach to the Japanese. Members of the little Russian Baptist churches here are co-operating heartily,

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translating my leaflet, *How Bolshevism Was Checked a Hundred Years Ago*, and preparing for good work. A small beginning has been made among the French soldiers, and probably others of the forty-four nationalists in Shanghai will come in. With the business sagacity of Mr. Strother, chairman of our business committee, we are aiming high for the meetings. There is much encouragement, and we are praying on. It will mean considerable expense, but our King is able to provide all.

"This has all grown out of prayer. On July 24, a day of prayer and fasting was held in Shanghai, Ningpo, Peitaiho, stations of Korea, the Japanese summer resort Karuizawa, Keswick, and elsewhere. At Peitaiho some prayed all night, and at Keswick they could only stop them at 10 P. M. How our beloved Thomas E. Stephens would have enjoyed this! We know his successors are with us.

"We are longing and praying for other speakers to come out. One man cannot begin to carry the platform work. We count on all the readers of the MONTHLY to be our Aaron and Hur.

"Cordially,  
"Hugh W. White."

#### HEAVENLY VISITATION IN WEST AFRICA

Letters from the Uyo district of Nigeria on the West Coast tell of a remarkable movement in connection with work established by the Qua Iboe Mission. Mr. Westgarth, writing on successive dates, gives interesting information from which we quote the following:

"We have had some rather strange manifestations in this district. It began with some of the teachers, and in the teachers' class. One who was a very good boy and an earnest Christian acted strangely, calling on the teachers to preach the gospel to the crowd that had gathered. Beginning in this way it spread to a number of outstations. In some cases groups got together and went around the town calling on the people to be saved. One teacher brought in an Idiong man who had burned all his idols. Whilst this man seemed to have little head knowledge, his manner was that of a soundly converted man. He was subdued, tender, and very happy. . . . The movement mentioned in my last letter still goes on. One of the teachers who came to see me behaved in a very strained and unnatural way. He wanted to see me privately, and told me that while praying in their meeting something extraordinary happened. He then took ten shillings out of his pocket, which had been given him by the school boys five years ago, and which he had kept to himself. He laid it on the floor, crying, 'Sin, sin, sin'. . . . I was at Urua-Udo for communion yesterday. This place has been thoroughly stirred, many outsiders being converted, including an old Idiong man. These outstations have prayer meetings in the churches morning and evening of each day. One of our evangelists, who is not easily moved, was quite stirred yesterday when telling me of what he experienced while praying in a native house. He said the place was apparently flooded with light. . . . This is Sabbath night and I would

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like to send you a few lines as you will be anxious to know how the work is progressing. It has been the power of God against Satan. Prayer has been followed by confession from Christians; then disputes have been settled, reconciliations made amidst great rejoicing, and a welling up of praise and thanksgiving. Men have confessed theft, which is an awful disgrace amongst the natives. (It should be explained that in Africa, as in many other pagan lands, it is considered very clever to steal, but a disgrace to be caught at it.) These confessions have been made in public before the whole church.

#### Meetings Crowded Early and Late

"The church at Itam has been greatly stirred, and meetings have been held three times a day. On Wednesday night the church was packed. At 9:30 I suggested closing the meeting, saying if any wished help we would stay with them. Not a person moved, and we were there another full hour. Last night we were there until 10 o'clock. I asked those who would like to come to a morning prayer meeting to hold up their hand, and every hand went up. At six this morning the church was full, and the spirit of supplication manifest. . . . We have often said that the natives have no deep sense of sin. This awakening has brought some surprises. One man said, 'My unconfessed sin kept me a coward for years; I was in continual fear. Since I got right with God I am a new man.' Scarcely a day passes without anxious souls coming to see me. In every case they said their sin had brought a cloud over their life and made communion with God impossible. . . . In places where the awakening has been begun there is no abatement. Much has come under our observation, and we can speak with authority. There is evidence that the Spirit is working mightily in places where we least expected it. Previously it has been nearly impossible to get the Christians to attend the prayer meeting once a week. Now they have prayer meetings morning and evening every day, and sometimes the church is quite full. Prayer is a different thing now; it used to be formal and dead, now it is earnest and direct, and occasionally there has been such exceptional fervor that a number prayed at the same time. To those who have been living a nominal Christian life, and have received blessing, a new sense of responsibility about witnessing has shown itself. Many of them now speak about having grieved the Holy Spirit. In some cases things have been confessed which made you think you were not very far from hell itself. Whilst these people are not naturally of an emotional type, the depth of experience has been something extraordinary."

#### A MAN TO BE REMEMBERED

Our readers may remember that in our August number a brief account was given of the striking conversion of a Dominican priest, Manuel Montano, in Peru, S. A. We published a photo of Senor Montano, in his priestly robes, together with the Rev. C. A. Patton, missionary at Cuzco. This unusual man challenges our interest and our prayers. Gaining the title of Doctor of Philosophy, and taking the required

#### PASTOR J. C. O'HAIR—BOOKLETS

15 Booklets \$3.00—any 6—\$1.50—"A Dispensational study of whole Bible" with colored chart; "Eddylism called Christian Science"; "Will the Jews Crown Jesus King?"; "The 12 Apostles and Paul"—"God, a Jew on Earth"; "Why Did God Create the Devil?"; "What About Healing?"; "Seventh Day Adventism"; "Where Did Cain Get His Wife?"; "What About Water Baptism?"; "The K.K.K."; "Ritualism, Modernism and Fanaticism"; "Light from Roman Bible on the Roman Church" and others. Write today, 1011 Wilson Ave., Chicago.

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vows to a life of poverty, chastity and obedience, he entered a Dominican convent. His mind was never at rest in the Romish church. After secretly obtaining and studying evangelical literature in the convent, he became convinced that the doctrines and practices of the church, and the debasing life of the monks, were utterly wrong; he accordingly renounced it all, fled from his cell for freedom and sought out the Protestant missionary, as narrated in our previous issue.

Shortly after leaving the convent he received a letter from his father, a lawyer and politician in Bolivia, commanding him to return to the church and the convent, and stating that if he refused to do so he would no longer be recognized as a son.

From a more recent communication from Mr. Patton we read that "when Senor Montano's father realized that threats would never drive his son back to the convent or to the Church of Rome, his attitude changed suddenly from antagonism to agreement. He wrote pleading with his son to come back to Bolivia to be his comfort and support during the rest of his life. The father assured Manuel that he would never again interfere with his religious convictions, but on the contrary that he also was convinced of the truth of the gospel and would be glad to join him in the proclamation of Protestant doctrine. After talking and praying about the matter with us Senor Montano said he wished to comply with every filial duty and would therefore go to visit his father and find out for himself the real situation.

#### Typical Romish Intrigue

"Senor Montano soon realized that his father's 'conversion' and 'ill health' were only pretense and a ruse practiced for the purpose of deceiving his son. He was given a document signed by the bishop, promising him a professorship in Latin in the Catholic Seminary. The only thing

he needed to do was to sign the written agreement. All possible inducements were presented and the father pled with tears; but to every appeal Manuel's firm reply was 'No.' The father would not believe the gospel, although Manuel witnessed faithfully to him. After five days, feeling that it was necessary to leave his home, he boarded the train for La Paz, 'esteeming the reproach of Christ greater riches than the treasures of Egypt.' Continuing his journey to Peru, he arrived at Puno, where he was approached by a plain-clothes-man and asked to go to the police station. There he read a telegram which had been sent from Cuzco the same day he started for Bolivia, and which said, 'Manuel Montano wanted to answer grave charges made by the superior of the Dominican convent.' He was placed in prison and left alone in a dark, unventilated cell where he remained for three hours, and would probably have been left for two days but for the kindness of a traveling companion who had advised the Bolivian consul of his imprisonment. In the severe cold he passed two miserable days and nights in the jail, without a bed, with only a stone for a seat, and with very little food. His prison companions were men of the worst character; but God gave grace, and he told them all of the way of salvation through faith in Christ Jesus.

#### Imprisoned for Christ's Sake

"He was brought on to Cuzco by a soldier and taken straightway to prison, where he remained for six days. After a mock trial in which he was falsely accused by fanatical Romanists, Senor Montano was deported to Bolivia as a pernicious alien. Arriving once more at La Paz, the priests of that city tried to secure from the authorities his deportation from Bolivia, but their wicked devices were brought to naught. He lived in this difficult position for about two months, during which time the Christian brethren in La Paz were a strong spiritual help to him. His desire was to return to Cuzco to work for his Saviour in the city of his conversion, but I became convinced that it would be unwise to bring him back immediately. Many were praying for him and God revealed the way. Through the co-operation of missionaries and Peruvian Christians, Senor Montano is now at the Bible Institute at Costa Rica."

In the November issue of the *Latin American Evangelist* is an article written by Senor Montano in which he says, "How good God is to those who wait for Him. I can see His mercy manifest to me in so many ways. He did not permit that I should fall a victim to the assassin's hand, and He brought me safe and sound to this land of Costa Rica, where I have found people truly consecrated to Him, whose spirituality, whose example and teaching, have captivated my heart. How different is the life here in the Bible Institute from the life in the convent! I have found peace and joy and holiness."

Only those familiar with conditions in South America can fully appreciate the significance of what is narrated above. We would commend this dear brother to the prayerful remembrance of our readers, that God may fit and prepare him for a life and ministry of great usefulness among his own people.

## A REVIVAL TWENTY YEARS AGO

(Continued from page 226)

readers that this church is today in a thriving condition and the converts of that meeting after twenty years of service for the Master, are its leading members.

I fear in this "cultured" age many divines have forgotten the holy injunction, "It is not by might, or by power, but by my Spirit saith the Lord." They have leaned too much on their own understanding, and by their man-devised plans have organized, and auxiliaryized and systematized until the Holy Ghost is ruled out and has no room to work. I have known eminent church leaders to hush the praises and amens of their audience because their spiritual pride wanted them only to be heard. Pulling the throttle with one hand and setting the brakes with the other is making no progress.

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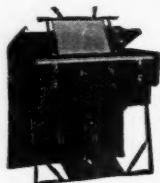
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## AN APPEAL FOR PRAYER

In the First Presbyterian Church of Seattle, Wash., there is being held an all-day prayer meeting every Tuesday from ten until four. Those who have been instrumental in inaugurating this movement are anxious that its field should be enlarged and that from every section of the country during these hours many will unite their prayers for a revival throughout the nation and the world.

They are praying for the young people of America that they may be saved and given to Christian work; for the preaching of the blood-bought gospel of Jesus Christ in all the pulpits of the land; for a revival of Bible reading and Bible study; for return to active worship and church attendance, and Christian service; for those who have grown careless, thoughtless and indifferent.

## WESTERN BAPTIST THEOLOGICAL SEMINARY

Largely through the influence and effort of the late Rev. W. B. Hinson, D.D., the Western Baptist Theological Seminary has recently opened its doors. Dr. Hinson and the men whom he gathered about him became interested in the thought of a Bible college or seminary. At the time of his death the plan for this college was entirely in the paper stage, but the men who believed in him stood ready to carry out his project, and under the leadership of Rev. W. T. Milliken, D.D., were able to establish a loyal, evangelical school. While strictly Baptist in its control, the classes of the seminary will be opened to students of all evangelical churches, and tuition will be free regardless of denominational connection.

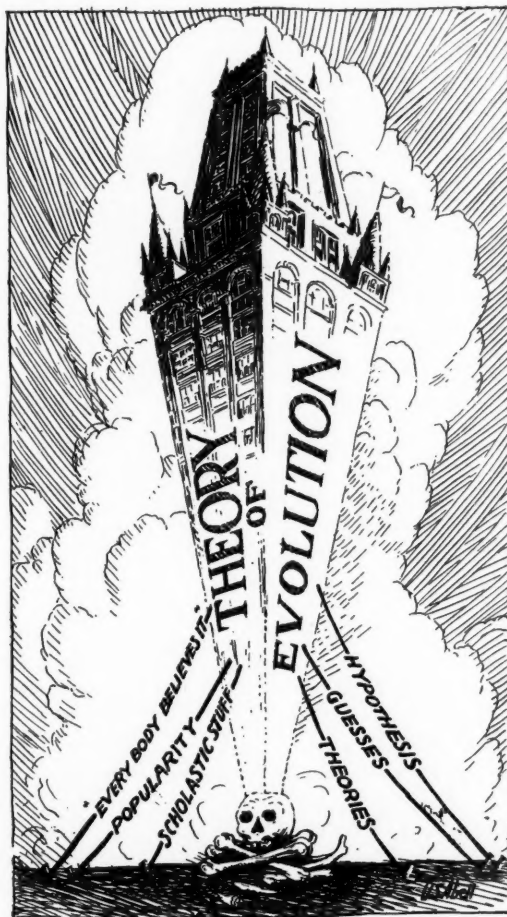
## TOBACCO TRACTS

The Non-Tobacco League, with its headquarters in the Occidental Building, Indianapolis, Ind., has recently issued a large edition of one-page leaflets upon such subjects as "Why Smoke Anyway?" "A Stupid Slavery," "Tobacco vs. Thrift," "A Smokeless Breathing Air." These brief, simple tracts are intended for the thousands of boys and girls growing up in the United States in many instances without proper warning as to the nicotine habit. The league will appreciate the co-operation of the public schools, Sunday-school and Boy

Scout troops in the distribution of this important information.

## JEWISH MISSIONS IN DAMASCUS

A new Jewish mission building has just been erected to the service of God among the Jewish people of Damascus, Syria. The work among the Jews since 1843 has



been carried on by the Presbyterian church of Ireland. Recently a new building was purchased for the Jewish boys' school, and this has now been made available for various forms of Christian work. There is a great awakening among the Jews in the Orient, and the revival of the missionary effort among the chosen people in the oldest city in the world is most significant. It is hoped that in time this work can be extended to Aleppo with its 40,000 Jews, and also Beyrout with its 15,000 Jews, among whom as yet there are no Christian workers.

## THE FAITH OF THE CHILDREN

The kindly act of Henry C. McEldowney, A. W. Robertson, Arthur E. Braun, the late James H. Reed and E. W. Smith five months ago, just now disclosed by others, in paying the accounts of hundreds of Baldwin township school children whose deposits had been caught in a bank failure, has a real human appeal. Sustaining the faith of children in the integrity of the business world, it gives them a brighter outlook upon life. It calls attention to the fact that American business leaders are taking care that child depositors are not disappointed. Bank failures involving such funds have been rare, and in each such instance, so far as recalled, the loss has promptly been made up by business men in the spirit of kindness.

Back in 1915 a bank failure in Pittsburgh shortly before Christmas affected 41,000 school children with deposits of \$169,000. H. C. Frick promptly arranged to reimburse all. In 1923 in Providence, R. I., an institution closed in which 3,500 persons had savings of \$159,000. Jesse H. Metcalf, a manufacturer and director of the Federal Reserve Bank at Boston, announced that he would buy at face value, plus interest, all the deposit books of the fund. Such acts warm the heart and fortify the soul.—Pittsburgh Post-Gazette.

## THE EMANCIPATED WOMAN

The world has two main views of "the emancipated woman." The first view is a broad and noble view of the womanhood of the world. In that view is the vision of the seer and the aspiration of all upon whose souls God's glory shines. They dream of woman in all lands and in all places as wholly freed from all limitations which might restrict her fullest development, and the free exercise of all her powers. They think of her as standing on a plane of perfect equality with man and every road of life wide open to her. They work together for the coming of the day when the gates of all the kingdoms of life will be easily accessible to all women of every station and every land. But the term, "the emancipated woman," means oftentimes totally different from the view given above. It means the woman who, though married, insists on a "career"; it means the refusal to assume the responsibilities of the home, of motherhood, of obligations inherent to a new relationship voluntarily assumed, and it often means the practical rejection of all the old, and sacred, and beautiful fidelities of life. To a large and growing proportion of unmarried women, older and younger, cynical and worldlywise, the term "emancipated woman" means a woman who has deliberately

chosen to defy all social conventions and to free herself from all the restraints which an enlightened conscience imposes upon every woman who has in her heart God's holy law and who rejoices in the blessedness and the sweetness of it.—*United Presbyterian*.

#### THOUGHTS ON DIVORCE

Four judges in Chicago have seventeen

thousand suits for divorce piled up ahead of them. An explanation is that women are becoming highly sophisticated and professionalized instead of domesticated; and evidently that is one, and perhaps the principal, cause. But there are others. Many interests and allurements are bidding against the home, which formerly had the field to itself. The lure of careers, of independence, of freedom to pursue happi-

ness wherever it seems to be found, is doubtless the most powerful of present-day motives for seeking separations; and there is also resentment at the older theory that woman must sink her individuality and play a repressed and subordinate rôle in the marital partnership.

The home is no longer a Hobson's choice for women. The stigma of spinsterhood is a bogey of the past. Men who crave homes must bid higher now, and offer as much of consideration and devotion as they expect to receive. Homes can no longer stand securely on any double moral standard. There must be mutual appreciation and equal endeavor to maintain the high ideals of married life. Loveless homes, selfish partnerships are unstable and precarious social institutions now that divorce no longer puts reproach on innocence. Homes to endure must be founded on principles of justice, righteousness, affection; and people who seek them in the thought of getting much and giving little had better think twice before marrying with lower motives, for such marriages are now becoming a losing game.—Rochester (N. Y.) *Democrat-Chronicle*.

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#### THE WEALTH OF THE DEAD SEA

Skeptics have wondered how the fulfillment of prophecy could be realized in a land where the soil has been so ruinously wasted, as to present to cultivators the most hopeless, barren surface. This indeed has been a serious question also in the minds of foremost intelligent Zionists whose lives have been bound up with the hope of Israel's restoration to the land of their fathers. Now it is learned that the rich chemicals drained from the soil of the hills have been for centuries stored away in the undisturbed and undrained waters of the Dead Sea. This sea has a surface of 340 square miles, a surface 1,292 feet below the level of the Mediterranean. The estimates which place the wealth of the Dead Sea as far surpassing the entire wealth of all our great country, are possibly exaggerated, if not visionary. Yet the hidden supplies of potash, bromide gypsum and salt alone, are not erroneous. Farmers are to be furnished nitrates as fertilizer at cost. Thus the lands will be productive again.

How strangely the evidence grows that the statements of the Book which ever placed the land of the great Revelation and the land of the Revealer, as the center of the world, are unquestionably true. Other regions have become the lands of achievement for a period, but their history has again wavered and their sun has finally set. It is not so with the land of our Lord. Centuries of misrule and Moslem oppression could not extinguish the fires which God has kindled. Not a jot or tittle shall fail till all is fulfilled concerning the prosperity of Zion.—*The Presbyterian*.

#### WHO LIVES THE LONGEST?

Clergymen, according to English statistics, which are gathered rather carefully, have the lowest death rate, even below that of gardeners and nurserymen whose constant outdoor life gives them such an advantage, and whose simple, laborious occupation, without excitement, is so favorable

Moody Bible Institute Monthly

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for long life. After these come the farmers and then the agricultural laborers, and then a long distance afterwards the schoolmasters and grocers, and mechanics generally. The highest death rates in occupations occur not among the laboring classes occupied at particularly unhealthy trades, such as plumbers and painters, who are subjected to lead poisoning; file makers and knife grinders, whose lungs are seriously hurt by dust; and earthenware manufacturers, who are subjected to the influence of both dust and lead, but among the innkeepers, dealers in spirits, wine and beer, and above all in the inn and hotel servants, among whom the moral standards are low and over whom religion fails to have a beneficial influence.—*Religion and Health.*

### ATHEISM IN GERMANY

Atheism is on the increase in Germany. The 1925 census shows that persons professing no religion increased from 200,000 in 1910 to 1,551,000 in 1925. Of these 640,000 are women. There are 40,000,000 Protestants, 20,000,000 Roman Catholics. Protestants have increased by 1,900,000 or five per cent; Roman Catholics by 1,300,000, or seven per cent, while the population, as a whole, shows an eight per cent increase. Jews in Germany numbered 535,000 in 1910 and 564,000 in 1925, the increase being mainly in Prussia and Saxony. The number of Jews in Bavaria, where anti-Semitism is strong, has decreased by 5,000.—*Washington Post.*

### FIGHT CRIME WITH RELIGION

Lack of religious training of the youth is one of the main factors in Chicago crime, State's Attorney Robert E. Crowe asserted recently in a speech at a luncheon of the Evanston Chamber of Commerce. "We have two main types of criminals," he said. "One is the racketeer, the mature man who is ruthless in his pursuit of money and power. The other is the youth of 19 or 20 years. Youthful crime would be lessened if parents gave them religion as well as education."—*Chicago Tribune.*

### THE BOLSHEVISTIC BAAL AND JEHOVAH WORSHIP

Russia, since the beginning of the World War, and especially since its close, has attracted the attention of thinking people everywhere. Correct information in regard to conditions in that country have been hard to get, and knowledge of what is going on there has come out very slowly. For some time everything seemed to be in a chaotic condition. It seemed that a persistent effort was being made to destroy everything connected with the past, and especially to destroy all forms of religion. The predominant church was the Greek church. But there were other churches also. Persecution in many forms and with bloody hatred was carried out against all of the churches, and especially against the Protestants. It was felt at one time that Protestantism in that country had been practically wiped out.

So it is with gladness that the report now comes from that storm-torn country that there are still ten million evangelicals

who have not been compelled to bow the knee to Baal, but who had stood firm in the faith. A recent Jewish speaker in Petrograd said, "The most dangerous thing is the growth of the sectarian (meaning evangelical) movement. This reformed and purified religion is the most perilous thing for us. Yet it is almost impossible to take up a fight against it." It is to be hoped that this "reformed and purified religion" may spread until it covers the whole of that great land and has won all of the people to the Saviour, in whom its followers trust.—*Presbyterian South.*

### CHRISTIAN EDUCATION IS ESSENTIAL

And we would reason like this: "If State schools send out keen and trained minds filled with the arguments of infidelity to discredit the Bible and Christianity, is it or is it not a worthy effort of Christian people to maintain colleges that will send out keen and trained minds who shall be able to show that the arguments for the inspiration of the Bible and the deity of the redemptive Christ are abundantly adequate and the Christian foundations secure?"

Or does it become Christian hearts to lie down on the job, and say indolently, "We will just let God take care of these infidels. It is too troublesome for us to learn how to answer their quibbles and save the unlearned from being deceived"? Is that a proper conception of our Christian obligation? Nay, verily.—*Western Recorder.*

### REACH IN ORDER TO TEACH

When we recall the statistics used a few years ago, and still comparatively true concerning the millions of children and young people under twenty-five years of age not in any Sunday-school or other institution for religious instruction, and who are "nominally" Protestant, we who are in places of leadership in the church schools of America should ponder well our responsibility. Not Catholic, not Jewish, what a constituency, plus the millions of adults not yet "reached," what a field and a force! Then, too, thousands of adults are potential leaders in the divine enterprise of winning this world to Jesus Christ, of helping Him to get His gracious will done in the hearts and relationships of men.

If we as Christians and church-school workers really believe in the power of Christian truth to regenerate and motivate lives, then we ought to be good, glad propagators of the truth. Millions for us to search out, reach and teach! What an opportunity! Has the missionary, the evangelistic passion faded out into a lazy, let-it-alone spirit?—W. Edward Raffety, in the *Lookout*.

### 90,000,000 ATTEND MOVIES

There are 20,233 picture theaters in this country with an average weekly attendance of 90,000,000 people. The admission fees are \$1,000,000,000. The production cost of American films is \$150,000,000 annually, and the studio salaries amount to \$60,000,000 a year. These figures are given by Mr. Will H. Hayes, the "movie czar."

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\* \* \*

## TRYING TO "HOLD THE WORLD UP"

The late Dr. C. I. Scofield wrote to his friend Dean William L. Pettingill, of the Scofield School of the Bible, when the latter had a fit of discouragement over a physical ailment, as follows:

"I've been through five nerve breakdowns and I know the distress—the greatest of which is the interruption of one's work. Do drop just a line to tell me that you are resting in Him and leaving it all to Him. My biggest job when I was going through a knockout was to get over holding the world up! Say, Will, just let the old thing fall!"

*Elijah seems to have thought that it was up to him "to order the universe." But those experiences on the top of Horeb proved to him that God was doing that.—Sunday School Times.*

\* \* \*

## CONCEALED SIN

Dr. F. B. Meyer says: "Is there any secret sin harbored in your heart? Joy began in my life one solemn night when I knelt before Christ and had the holy light of His Spirit turned on the one thing in my life that was filthy. It had accumulated there and I was hardly conscious of it. I knew that I had not the power that a Spirit-filled Christian ought to have. That night I resolved that I would not sleep until I had fully surrendered to Christ. It seemed as though Jesus was at my side, and as if I took from my pocket a bunch of keys, such as I usually carry when at home. I took from the bunch one tiny key, and handed the rest to Christ, saying, 'Here are the keys to my life.' He looked at me sadly and asked, 'Are all here?' 'All but a tiny one to a small cupboard. It is so small that it cannot amount to anything.' He replied, 'Child, if you cannot trust me with everything you cannot trust me with anything.' I said, 'Lord, I cannot give you the key, but I am willing to have you come and take it.' He did so, and then went straight to the cupboard, unlocked and opened it, and saw there a thing that was hideous. He said, 'This must go out. You must never go this way again.' *The moment He took the thing from me He took the desire for it out of my soul and filled me with His peace.*"—*Earnest Worker.*

## HOW TO OVERCOME THE TEMPTER

One day the late Bishop Newman told a group of students the story of his own terrific fight with temptation and how he won the victory through the advice of an old clergyman, by committing to memory a verse of Scripture each morning and quoting this verse through the day, whenever temptation appeared. The old minister had simply suggested the plan used by Christ Himself in His various encounters with the tempter. Jesus continually and successfully met the tempter with Scripture.

*There is nothing that so completely baffles the wicked one as a quotation from the Bible. It is one thing that he just hates. He can meet our arguments and resolutions and laugh at our assertions of strength. He seems to like to approach men who feel confident and secure in their great personal powers. There is just one weapon that frightens him and that is the Scriptures. Here then is our hope for living clean, victorious lives.*—Ora Samuel Gray.

\* \* \*

## BELIEVING PRAYER

Mary Slessor had the implicit belief in the reality of prayer. Once she wrote when asked for a testimony: "My life is just one long daily, hourly record of answered prayer. For physical health, for help in mental overstrain, for guidance given marvelously, for errors and dangers averted, for enmity to the gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life, and my poor service, I can testify, with a full and often wonder-stricken awe, that I believe God answers prayer. I have proved during long decades, while alone as far as man's presence and help are concerned, that God answers prayer. It is the very atmosphere in which I live and breathe and have my being, and it makes life glad and free, and a million times worth living. I can give no other testimony. I am sitting alone here on a log in a company of natives, my children, whose very lives are a testimony that God answers prayer. *I am at perfect peace far from my countrymen, just because God answers prayer. We have not food more than will be our breakfast today, but I know we shall be fed, for God answers prayer.*"

She herself often laid the cement floors in her native huts. Once in Scotland a lady asked her if she had had any lessons in making cement. "No," she replied, "I just stir it like porridge, turn it out, smooth it with a stick, and all the time keep praying, 'Lord, here's the cement; if to Thy glory, set it,' and it has never once gone wrong."—Condensed from *Mary Slessor of Calabar*, by Livingstone.

## THE VOICE OF CONSCIENCE

Theodore Parker, a famous preacher, in his boyhood often played in his back yard. One day when he picked up a stone to throw at a living creature, he heard a voice say, "Don't throw." He had thought that he was alone when he looked to see who had spoken, and saw no one, he became scared, and ran in and told his mother.

After he had told all about his experience, he said, "Mother, who spoke to me?" and she gave this reply:

"My son, some people call it conscience, but I call it God."

*Whenever you hear a voice telling you that the thoughts that you are thinking are evil, that the words which you are about to speak are unkind, and that the deed which you are about to perform is wrong, you may know that God is speaking to you through your conscience.*

Be obedient to this voice. It tells you which road to avoid and points out the way that you ought to take. Be sure that you walk in the right road.—*Pioneer.*

\* \* \*

## MONEY LOSS THROUGH ANGER

The *Washington Star* illustrates, by a forcible example from real life, the money loss that may result from anger.

A certain scientific gentleman in our national capital had a negro servant who exasperated him by his stupidity. One day, when he was more stupid than usual, the angry master of the house threw a book at his head. The negro ducked and the book flew out of the window.

"Now, go and pick that book up!" ordered the master. The negro started to obey, but a passer-by had saved him the trouble, and had walked off with the book. The scientist thereupon began to wonder what book he had thrown away, and to his horror discovered that it was a quaint and rare little volume on mathematics which he had purchased in London, and for which he had paid fifty dollars.

"The next time that I feel that it is absolutely necessary to throw things," he exclaimed in his sorrow, "I'll choose something less expensive than a favorite book."

But his troubles were not over. The weeks went by, and time had begun to assuage his grief, when, strolling into a second-hand book shop, he perceived to his great delight a copy of the book he had lost. He asked the price.

"Well," said the dealer reflectively, "I guess we can let you have it for forty dollars. It's a pretty rare book, and I dare say I could get seventy-five dollars for it by holding on a while."

The man of science pulled out his wallet and produced the money, delighted at the opportunity of replacing his lost treasure. When he reached home, he sat down at the table to gloat over his find, and a card dropped out of the leaves. The card was his own, and further examination showed that he had bought back his own property.

"Forty dollars' worth of temper! Huh! I think I shall mend my ways," he was overheard to say. His daughter, who tells the story with glee, declares that the negro servant is positively worried over the sunny disposition of her father. He feels that the worthy man must be ill.

Moody Bible Institute Monthly

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

## PRAYING THE LORD'S PRAYER

A. M., Berwyn, Ill.

**Question:** Is the "Lord's Prayer" for the Jews only?

**Answer:** Some extreme dispensationalists think so, but if anybody has the right to pray "Our Father, who art in heaven," and all that follows, we believe it is the Christian.

## SOULS OF THE DEPARTED

G. W. T., Mombes, Long Island, N. Y.

**Question:** Is there scriptural warrant for the belief that the souls of our departed loved ones are all right around us, know what we are doing, and are watching and guarding us?

**Answer:** While this belief is quite general, we know of no clear teaching of Scripture to support it.

## THE CHOOSING OF JUDAS

B. L. P., Marshall, Mo.

**Question:** Why was Judas chosen to be one of the twelve?

**Answer:** This fact may always remain a mystery, for evidently Christ knew the character of the man when he was chosen, and that he would betray Him. While we cannot be certain of Christ's purpose in the choosing of Judas, we may suggest that it may have been with the view of giving Satan full opportunity for knowing Christ intimately, and also of being warned of his own overthrow. It proves also that however closely one may be outwardly associated with Christ and His people, he may still be made an instrument of Satan.

## ENRICHING THE RICH

W. M. R., Chicago, Ill.

**Question:** Why did the Master give the unused talent to the man that had ten, instead of to the man who had only four?

**Answer:** In the first place, the talents have been apportioned to each according to his ability (v. 15), and in the second place, probably to emphasize the principle stated in verse 29. While the two-talented man had proved himself to be just as faithful as the five-talented man, our Lord here follows the great ethical principle that the man who proves his worth the most conspicuously is the man who is intrusted with more.

## RICHES AS BARRIERS TO HEAVEN

B. E., Chicago, Ill.

**Questions:** (1) Will the possession of riches bar one from heaven? (2) Which kind of a coat should a minister wear in the pulpit?

**Answers:** (1) Riches may be a hindrance to becoming saved, but not necessarily prevent. Furthermore, after having been saved riches may still hinder spiritual

growth and cause the Christian to lose his reward. But it is not the amount of wealth that enters into this consideration so much as one's use of what he has, be it little or much. (2) Nearly all depends upon the kind of church he serves and the locality.

## CONTRADICTORY PASSAGES

O. B., Greensboro, N. C.

**Questions:** (1) Was light created before the sun and moon (Gen. 1:3-5)? (2) How harmonize Hebrews 11:5 and 13? (3) Where were Enoch and Elijah taken?

**Answers:** (1) These verses in Genesis have occasioned considerable trouble, since the sun and moon are not mentioned until verses 14-19. It is supposed that for some time after the earth was created, it was enveloped in mists, at which time all was darkness. Finally, God brought light to the earth and thus separated the light and the darkness. This was "day one." At a later period the sun and moon appear, and hence we have the signs, seasons, days and years of verse 14. Some explain the light of verse 3 as electrical light. Still others call it cosmic. But verse 14 does not necessarily describe the creation of the heavenly bodies, but only that upon the fourth day they clearly appeared and caused the effects mentioned. When God created the heaven and the earth (v. 1) they certainly at that time came into existence. (2) Some would limit the "all" to those who received the promises; that is, beginning with Abraham (v. 8). But in any case, since the writer has just said that Enoch did not experience a natural death, evidently he must be excepted. (3) While the souls of those who died a natural death in Old Testament times went down to Sheol, there seems to be no good reason to doubt that Enoch and Elijah, who were accounted worthy not to see death, should have gone at once into the immediate presence of God, just such a translation as the living saints of the present age will experience (1 Thess. 4:16-18). John 3:13 apparently contradicts the above statement as to Enoch and Elijah, but we must not disassociate this verse with the two preceding. The meaning seems to be that no man can speak such truth as Christ, who had been in heaven, and so was able to reveal heavenly things. No mere man had thus ascended to heaven and returned.

## JOINING THE CHURCH

E. C. P., Breckenridge, Minn.

**Questions:** (1) If a person has believed on the Lord Jesus Christ and been baptized is it necessary to join a local church? (2) When are we baptized with the Holy Spirit?

**Answers:** (1) The question is not one of salvation or obedience, but of expediency and privilege. A person in your position is somewhat of an anomaly. Usually baptism is a public rite of reception into the church. If saved and baptized in Christ by the Holy Spirit, the matter of joining a local church is not an obligation, but since the work of the church is carried on mainly through such organizations, it would seem best to show one's approval to be thus identified with the work. Moreover, since local churches are acknowledged centers in each community for good and for the defense and propagation of the gospel, would not it be best to endorse these things by uniting with one of them? Would not your example be helpful to others? Would you not thus be even more closely drawn to the particular members of that church, and they to you? (2) You refer to Acts 10:44, which was the first pouring out of the Holy Ghost upon the Gentiles as a body. For the individual believer it would seem from Ephesians 1:13 that we are to expect the baptism of the Spirit at the time of our belief on the Lord Jesus Christ. In the case of those mentioned in Acts 19:1-6 they evidently were not disciples of Jesus, but of John, and had been baptized "unto John's baptism." When they believed on Jesus, they were baptized also with the Holy Ghost. Whether the laying on of the hand of Paul was a necessity is not for us to say.

## FAITH OR FACT

E. W. C., Adrian, Mich.

**Question:** Inasmuch as Christianity is basically a matter of faith, rather than fact, which cannot be proven to a certainty until after one's death, why should Christians want to influence other people's religious thinking, lest they become responsible for their misguidance?

**Answer:** In the first place, Christianity is not based upon faith, but upon fact. There would be no Christian religion, were it not for the historical facts related in the four Gospels. But, judging from the latter part of the question, the questioner probably is inquiring about personal salvation, rather than Christianity as such. Personal salvation is indeed an experience of faith. We believe on the Lord Jesus Christ, therefore we are saved. An experience of faith may be just as real as an experience of eating. One is in the realm of the spiritual, the other of the physical. However, all of the acts and transactions of our every day life are based upon faith, even those of the questioner. Neither does the Christian need to wait until after death to be certain of his salvation. He has already the external testimony of God's Word (for example, John 3:16, 36; 5:24; 10:28, 29) and the internal witness of the indwelling Holy Spirit to his spirit (Rom. 10:16). Being thus assured of our own salvation, the most natural thing for the Christian to do is to seek to lead other lost and misguided souls to Christ, the Saviour of men. In so doing, there is no danger of wrongly guiding them, for we are following the teaching of the Word of God, which in this case is backed by personal experience.

# International Uniform Sunday-school Lessons

P. B. Fitzwater

January 8

Jesus and the Sick

Mark 1:21-45

Golden Text:—He hath done all things well; he maketh both the deaf to hear and the dumb to speak.—Mark 7:37.

The purpose of Mark in this section is to show Jesus Christ the divine servant bearing God's message and clothed with the power to save lost souls. Coupled with His superhuman strength is revealed the unwearied sympathy, giving itself out in helpful and saving service.

## I. Jesus Teaching with Authority (vv. 21, 22).

### 1. The Place (v. 21).

It was in the synagogue in Capernaum where He with four disciples repaired "straightway" upon His entrance into the village. He availed Himself of the regular channel of instruction. Though many abuses had crept into the synagogue service, He chose to associate the new with the old order.

### 2. The Time (v. 21).

His faithfulness in observing the Sabbath brought Him to the place where the people assembled to worship and to hear the Scriptures expounded. He came not to destroy but to fulfill the law, even the law of the Sabbath. Conformity to established order is a sign of being a son of God. Disregard of established order is being contrary to God's plan.

### 3. The Impression (v. 22).

The people were astonished. Two things about His teaching impressed the hearers.

#### (1) The substance of His message.

The scribes, the professional teachers of the law, merely quoted the authorities, but Jesus with first-hand knowledge set forth the truth with the enthusiasm of freshness and personal conviction. This distinction was quickly detected by those who heard Him.

## II. Jesus Conquering Demons (vv. 23-28).

### 1. The Outcry of the Demon-possessed Man (v. 23).

Perhaps he interrupted Jesus while He was teaching. When the power of God is manifested there is bound to be an outcry of the evil spirits.

### 2. The Demon's Confession (v. 24).

"Thou art the Holy One of God." The one whose chief business it was to waste and destroy human life, was in such miserable state as to desire to have nothing to do with Christ, and was now forced to confess Him as the Holy One. So powerful is Christ that the demons are forced to confess His holiness.

### 3. Christ's Attitude toward Him (v. 25).

He asked and accepted no testimony from him, but sternly rebuked and cast

out the foul spirit. He not only is Himself pure but is able to deliver others from impurity. Christ wants confession only from pure lips.

### 4. The Obedience of the Demon (v. 26).

The spirit was reluctant to leave the man and malicious to the end, for he tore the man whom he had to leave. He had to acknowledge his defeat and went out in a howling rage.

### 5. The Impression Made upon the People (vv. 27, 28).

The news of Christ's power spread rapidly over Galilee. The people were startled by two things:

#### (1) The new doctrine which He brought.

#### (2) The authority over demons.

## III. Jesus Heals Peter's Mother-in-law of Fever (vv. 29-31.)

This scene lies in the home of one of the disciples. He went home with Simon and Andrew who told him of the condition of Peter's mother-in-law. He came at once and lifted her up and the fever departed. She immediately ministered to him. This is a fine example of divine healing. Divine healing is always characterized by thoroughness and immediacy. In this respect divine healing is to be contrasted with the so-called faith healing.

## IV. Jesus Ministering to Many (vv. 32-34).

Though the day was strenuous in its labors, he came unwearied even when the sun had set, to meet the needs of the multitudes who had gathered from all parts of the city. He healed many of diseases, cast out many demons, but would not allow the demons to speak. The demons knew Him, but the poor, blind people knew Him not.

## V. Jesus Cleansing a Leper (vv. 35-45.)

As Jesus preached in the synagogues of Galilee and cast out demons, His power became known. A leper came to him saying, "If thou wilt, thou canst make me clean." Jesus put forth His hand and touched him saying, "I will, be thou clean," and immediately the leprosy departed and he was cleansed.

January 15

Jesus and Sinners

Mark 2:1-17

Golden Text:—I came not to call the righteous, but sinners to repentance.—Mark 2:17.

## I. Jesus Preaching the Word (vv. 1, 2).

### 1. The Surging Crowd (v. 2).

The crowd was gathered about the house where Jesus was stopping. So great was the crowd that there was no room to re-

ceive them, even about the door. The house may have been the home of Peter, where He had healed his wife's mother of a fever. As soon as it was noised about that Jesus was in the house, the multitudes gathered. It is always so, that the multitudes gather where Jesus is.

## 2. What Jesus Preached unto Them (v. 2).

He preached unto them the Word of God. He always preached the Word before He wrought miracles, for to make known the will of God was His supreme mission. Miracles were not an end in themselves, but to authenticate His work. The people came, some to be healed, and some out of curiosity. He gave them that which they needed, regardless of the motive which actuated their coming. The ministers of Christ should preach the Word of God to all so that they may know the will of God even though they come to hear with an unworthy motive.

## II. Jesus Forgiving Sins (vv. 3-5).

The man brought to Him was suffering from the dread disease of palsy, but his most deadly affliction was that of sin. Palsy is a type of sin. This miracle was wrought by Jesus in confirmation of His message. It was vitally connected with faith.

### 1. Faith Coming to Jesus (v. 3).

The actuating impulse of the palsied man and his four friends who carried him was faith.

### 2. Faith Overcoming Difficulties (v. 4).

Though prevented by the crowd from coming to Jesus, they ascended the outer stairway and let the afflicted man down through the roof into His presence. They disregarded conventionalities, knowing that the all-important thing was to go to the Lord with their need.

### 3. Faith Rewarded (v. 5).

No word was uttered either by the paralytic or his bearers. No words were needed. Their action was enough. The paralytic got more than he expected. He desired healing of the body and he got bodily healing plus forgiveness of sins—the healing of his soul.

## III. Jesus Answering the Scribes (vv. 6-10).

### 1. Their Objections (vv. 6, 7).

They asked,

#### (1) Why does He thus speak?

#### (2) Who can forgive sin?

They were entirely right in their reasonings that only God can forgive sins. Their plunder was in not perceiving Him as God. The very one who was speaking and acting was the living God.

### 2. Jesus' Answer (vv. 8-10).

He knew their inner thoughts and reasonings and thus manifested unto them His essential deity in that He had power to know their thoughts. He inquired, "Which is easier to say, thy sins be forgiven thee, or to say, Arise and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thine house." He was willing that His power in the invisible realm should be tested by His power in the visible.

Moody Bible Institute Monthly



#### IV. Jesus Healing the Paralytic (vv. 11, 12).

1. His Healing Was by the Direct Method—Speaking the Word (v. 11).

Christ's words are enough. This poor man was helpless and of himself unable to move, but with the command was given the strength to obey. It is always so; that which Christ commands He gives the strength to perform.

#### 2. The Obedience of the Man (v. 12).

He immediately arose, took up his bed and went forth before them all. The poor helpless man walked away with his bed upon his shoulder. At the words of Christ disease and death flee away. This is a fine example of divine healing, which is always characterized by completeness and immediateness.

#### 3. The People Were Amazed, and Glorified God (v. 12).

They said, "We never saw it on this fashion."

#### V. Jesus Eating With Publicans and Sinners (vv. 13-17).

##### 1. The Call of Levi (v. 14).

Levi was a tax-gatherer under the Roman government. As Jesus passed by, He commanded him to leave his business and follow Him.

##### 2. Jesus Dining in Levi's House (v. 15).

It seems that Levi, when he found the Saviour, invited many of his business associates to eat with him. This gave a fine opportunity to Jesus to come into touch with these sinners.

#### 3. The Perplexed Scribes and Pharisees (v. 16).

They asked, "How is it that he eateth and drinketh with publicans and sinners?"

##### 4. Jesus' Reply (v. 17).

"They that are whole have no need of the physician. I came not to call the righteous, but sinners to repentance."

#### January 22

#### Jesus and the Law

#### Mark 2:18-3:6

Golden Text:—Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill.—Matthew 5:17.

#### 1. Jesus and Fasting (vv. 18-22).

##### 1. The Questions Asked (v. 18).

The scribes and Pharisees seeing Jesus eating with the publicans and sinners, raised the question as to why He did so. When Jesus heard their question He declared that they that are whole have no need of a physician, but they that are sick. Another question was then asked as to why Christ's disciples did not fast when as a matter of fact the disciples of John and those of the Pharisees did fast? The law of Moses required fasting only on the Day of Atonement. John the Baptist was now in prison, therefore his disciples were mourning for him.

##### 2. Christ's Answer (vv. 19, 20).

In explanation He raised the question, "Can the children of the bridechamber fast while the bridegroom is with them?" He then declared that as long as they have

the bridegroom with them they cannot fast. The joy of Christ's disciples in present companionship prevented their fasting. The time will come, however, when they would fast. That time was when Christ would be away. He is now away. Fasting therefore is appropriate.

#### 3. New Wine in Old Bottles (vv. 21, 22).

The bottles mentioned here were made of skins of animals. In the fermentation of the wine there was expansion which stretched the skin. After the skin was stretched, to put new wine, that is, unfermented wine, in the bottle would cause the bottle to be rent asunder when the wine fermented. The same thing in principle would be realized when new cloth would be used on old garments. When the new cloth would shrink the old garment would be separated from it, leaving the rent in a worse condition than before. The teaching designed was to show the foolishness of imposing old customs on the new age.

#### II. The Disciples Plucking Ears of Corn on the Sabbath (vv. 23-28).

##### 1. The Charge Made against the Disciples (vv. 23, 24).

Perhaps they were on their way to the synagogue to worship when they plucked the ears of corn. For this act the Pharisees accused them of lawlessness.

##### 2. Jesus Defends Them against the Charge (vv. 25-28).

(1) He cites a precedent (vv. 5, 26). He showed them that the very law

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which they charged the disciples with breaking recorded the fact that David the great king of Israel had gone into the house of God and eaten the bread which only should be eaten by the priests. The higher law of human need warranted David's breaking the law in this case and his action had met the approval of the people of his time and the succeeding generations.

(2) He shows the nature of a Sabbath law (v. 27).

The Sabbath was made for man, therefore its right use is to be determined by the good of man. The laws of honesty, truth, purity and love differ from the law of the Sabbath and there is no circumstance or condition under which they may be departed from. The Sabbath should not be man's cruel master, but his helpful servant.

(3) Jesus is the Lord of the Sabbath (v. 28).

It was He who instituted it when creation was finished, therefore He had a right to use it as it pleased Him for man's good.

#### III. Jesus Healing a Man's Withered Hand on the Sabbath (3:1-6).

1. The Place—the Synagogue (v. 1). Jesus' example shows what he did on the Sabbath. He went to the place of worship. Entering into the worship of God is more important than a selfish observance of forms and ceremonies. The presence of the man with a withered hand gave Jesus an opportunity to administer a rebuke to the Pharisees.

2. The Pharisees Watching (v. 2). They knew that Jesus would be interested in this helpless man. They surmised that some work would have to be performed to heal him. The motive which actuated their watching was evil.

3. The Man Made an Example (v. 3). Jesus wanted the case to be open to all, so he commanded the man to stand forth where all could see him.

4. The Question Asked (v. 4). "Is it lawful to do good on the Sabbath, days, or to do evil, to save life or to kill?" He made the issue clear; He plainly showed them that to fail to do good, to show works of mercy, to save life, is to be guilty of wrong doing, even of murder. The obligation to show mercy and to save life is universal.

5. The Man Healed (v. 5). Christ healed him by speaking the Word, so they could not accuse Him. Their hardness of heart grieved and angered Him.

6. The Result (vv. 4, 6). The Pharisees were silenced. There was no ground upon which to accuse Him. But since their hearts were bent upon His destruction they sought how they might put Him to death.

#### January 29

#### The Growing Fame of Jesus

#### Mark 3:7-12; 6:53-56

Golden Text:—The common people heard him gladly.—Mark 12:37.

#### I. Jesus Ministering by the Sea (3:7-12).

1. Why He Withdrew.

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It was because of the murderous plotting of the Pharisees against His life. So violent was their hatred against Him that they conspired with the Herodians, whom they regarded as traitors to their nation and country, to put Him to death. Their opposition was aroused when Jesus claimed to have power on earth to forgive sins (2:10). It grew in intensity when He mingled with publicans and sinners (2:16), and was fanned into a violent flame when He set at naught their false interpretations of the Sabbath law (2:23-28). Criticism and harshness causes Jesus today to withdraw from our presence.

2. To Whom He Ministered (vv. 7, 8). A great multitude, representing a wide stretch of territory. They came from Jerusalem and Idumaea on the south, from beyond Jordan on the east, and from Tyre and Sidon on the northwest. Jesus was the magnetic attraction—the hero of the hour. The interest of the whole country centered in Him.

3. The Result (vv. 9-12).

(1) So great was the pressure that His very life was in danger of being crushed out by the thronging multitudes.

Some came out of curiosity "when they had heard what great things he did" (v. 8). Others came for the physical benefit, to be healed of their diseases. To escape this crush He ordered the disciples to prepare a little boat for Him.

(2) The unclean spirits prostrated themselves before Him (vv. 11, 12).

They confessed Him as the Son of God. They had no doubt about His deity. This testimony He refused to receive because

a. The time for His declaration was not yet ripe.

b. They were not the beings to make Him known. He would not receive tribute from such a source. He would be proclaimed only by those who loved and honored Him.

## II. Jesus Ministering at Gennesaret (6:53-56).

1. Jesus Recognized (v. 54).

The people quickly recognized Him because they doubtless had witnessed His mighty works. The feeding of the 5,000 was doubtless still in their minds. Perhaps many of them had witnessed His mighty works in Capernaum and nearby places. They had doubtless heard Him teach also. He was recognized wherever He went. When He rules in the life of the believer today those who come into touch with that One recognize Him. They take knowledge of them that have been with Jesus (Acts 4:13).

2. The People Ran to See Jesus (v. 55).

They did not go about this time in a half-hearted way. Those who really come into touch with the Lord Jesus Christ have called forth from them unusual energy. The degree of reality of our contact with Him is expressed by our enthusiasm.

3. They Searched the Whole Region for Those in Need (v. 55).

Those who were found to be sick and in need were carried in beds to Jesus. Those who have come to know Christ will go about in earnestness searching for the lost and will bring them to Christ. It

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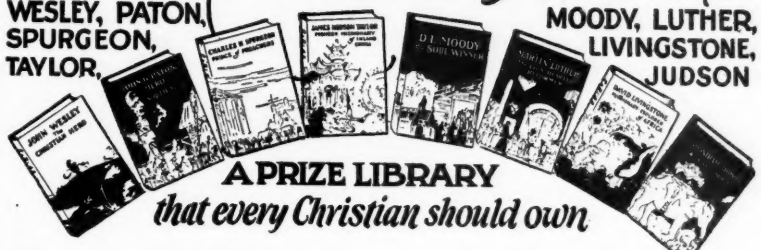
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matters not what effort is required.  
4. They Were Made Whole by His Touch (v. 56).

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## February 5

### Jesus Misunderstood and Opposed Mark 3:19-35; 6:1-6

Golden Text:—He came unto his own and his own received him not; but as many as received him to them gave he power to become the sons of God, even to them that believe on his name.—John 1:11, 12.

#### I. Jesus Misunderstood by His Friends (3:19-21).

##### 1. The Occasion (vv. 19, 20).

A series of important events in the ministry of Jesus had immediately followed in rapid succession. The twelve had been chosen and He with His disciples had just returned from a trip of preaching and healing in Galilee. Such great interest was aroused that though Jesus was weary and hungry He did not have time to eat. Doing the works which the Father sent Him to do was more important than eating.

##### 2. What His Friends Purposed to do (v. 21).

They went out to lay hold on Him. They saw Him giving Himself with absolute abandon to His work, so they attempted to forcefully rescue Him by taking Him from His work.

##### 3. What They Said (v. 21).

"He is beside himself." His passionate devotion to saving the lost seemed to them a kind of insanity. Many today who turn from gainful occupations to spend

and be spent in winning lost souls to Christ are called crazy.

#### II. Jesus Opposed by the Scribes (vv. 22-30).

##### 1. Their Charge (v. 22).

They charged Him with casting out demons by Beelzebub. According to Matthew 12:22-24, the Pharisees joined the scribes in this charge. The occasion which provoked this charge was the healing of a man who had been possessed with a demon. Not being able to explain his unwearying service for needy men by attributing his zeal to a religious frenzy, they accused Him of being in league with the Devil. The miracles wrought were so real that they could not deny them. Being unwilling to confess Him as the Messiah, they sought to slander Him by making Him an impostor.

##### 2. Christ's Reply (vv. 23-27).

He exposed their folly by a question and by parables.

##### (1) "How can Satan cast out Satan?"

If after Satan gets control of a man he should voluntarily relinquish that hold he would thus become his own enemy. In view of the nature of the Devil, this is unthinkable. If Satan should rise up against himself, then he and his works would end (v. 26). There is no such thing as a double personality. Despite Stevenson's presentation, there is no Dr. Jekyll and Mr. Hyde. Such psychological manifestations as suggested are delusions of a disordered brain.

##### (2) "If a kingdom be divided against itself that kingdom cannot stand" (v. 24).

Civil war is national suicide. A living example of this folly is seen in China today.

##### (3) If a house be divided against itself, that house cannot stand (v. 25).

House here means family. The family that wars against itself will surely perish.

##### (4) No man can enter into a strong man's house and spoil his goods except he first bind the strong man (v. 27).

Satan here is the strong man, the house is the world, the goods of the house are the human beings whose welfare and happiness Satan is seeking to destroy. On the cross of Calvary Christ bound the strong man and He with His servants is endeavoring to keep Satan from destroying the souls of men which are the Lord's goods.

##### 3. Christ's Charge (vv. 28-30).

Since He was doing the works of God and not of Satan (for before their very eyes He had driven the demon from the man) He was undoing the works of the Devil. He went about doing good. Wherever He went men were blessed. The eyes of the blind were opened, deaf ears were unstopped, the lame were made to walk and the dead were raised. Having with unanswerable logic met their accusations He charged home upon them most awful guilt, that of blasphemy against the Holy Ghost. Blasphemy against the Holy Ghost is attributing the works of the Spirit to the Devil. For this great sin there is no pardon. Those who commit it are exposed to the danger of eternal damnation.

#### III. Jesus Misunderstood by His Family (vv. 31-35).

His brothers and mother came with the object of getting Him home because they thought He had lost His reason. Of course His brothers did not believe on Him as the Messiah, but their filial interest moved them to try to get Him home. No doubt this was most painful to Jesus. Their motive may have been right, but they were used of the Devil to hinder Him. Growing out of this came that wonderful declaration, that relation to Christ is more vital than that of human kinship. The highest relationship in the world is oneness with God through Christ.

#### IV. Jesus Misunderstood by His Fellow Townsmen (6:1-6).

The citizens of Nazareth were unable to question the reality of Christ's work and the power of His words, but because He was one of them they were offended at Him. This is a marvelous example of the blighting effects of prejudice. Because of this attitude of soul on the part of the people His wonder working was very limited among them. At their unbelief He greatly marvelled.

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Your love in relation to Christ's Person (John 21:15).

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Your humility in relation to Christ's Example (John 13:15, 16).

Your condition in relation to Christ's Fulness (Col. 1:19).

Your success in relation to Christ's Promises (Matt. 4:19).

Your attitude in relation to Christ's Return (Rev. 22:20).

## WORK OUT YOUR SALVATION

Work out your own salvation. — Philippians 2:12 (2:12-18)

Introduction: 1. The greatest need for this year is practical Christian living.

2. The greatest conflict is that of good and evil.

3. The greatest struggle is that to give genuine expression of Christ in us.

### I. The Implications in the Verse.

1. That Philippians had salvation.

2. That God communicated it and worked.

3. That they had met the requirements to have this salvation.

4. That they had hindered the complete work in them.

- Neglected (Gr. *amaleo*) and disregarded God's claims hindered them.
- Divided mind (Gr. *merimnai*) because of the cares of this world hindered them.
- Deceitfulness of material values hindered them.
- Worldliness hindered them.

### II. The Command in the Verse.

1. To give expression to salvation (Gr. *katergazesthe*).

2. To give expression to the work of Jesus in us.

3. Illustrated—

- Children of God (v. 15).
- Lights shining in the darkness (v. 16).
- Runner on the race track (v. 16).
- Laborer of Jesus Christ (v. 16).

### III. The Teaching in the Verse.

- God works in the hearts of men.
  - Stated in the Scripture.
  - Experienced in the lives of men.
- The extent and nature of this work.
  - To will to do God's will.
  - To work His will.
- The attitude necessary to do this work.
  - A godly fear.
  - An anxious diffidence.

—C. S. Cadwallader.

## HOW TO FACE THE NEW YEAR

1. Face the New Year with the Old Book.

2. Face the New Needs with the Old Promises.

3. Face the New Problems with the Old Gospel.

4. Face the New Life with the Old Remedies.

## HOW TO HAVE A HAPPY NEW YEAR

"Be prepared unto every good work."

"Be ready for every good work."

"Be thoroughly furnished unto all good works."

"Abound in every good work."

"Be fruitful in every good work."

"Be established in every good word and work."

"Be perfect in every good work."

"In all things showing thyself a pattern of good works."

"Giving thanks always for all things."

"Let all things be done with charity."

"Do all things without murmuring."

"Being obedient in all things."

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

"Setting our affections on things above, not on things on the earth."

"Seeking first the kingdom of God."

Then shall we have a happy new year.

—The Evangelist.

## IN THE EPISTLE TO THE ROMANS

### I. Portrait Painting of Individuals.

Chap. 1, v. 16. The man that was not ashamed.

Chap. 2, v. 1. The inexcusable man.

Chap. 3, v. 19. The guilty man.

Chap. 4, v. 8. The happy man.

Chap. 5, v. 1. The man of peace.

Chap. 6, v. 11. The dead man.

Chap. 7, v. 24. "O wretched man."

Chap. 8, v. 1. The free man.

### II. Three Jewish Pictures.

Chap. 9, v. 3. "My kinsmen."

Chap. 10, v. 1. "My brethren."

Chap. 11, v. 24. The grafted in man; the natural branch man.

### III. Portrait Painting of the Consecrated Man.

Chap. 12, v. 1. The sacrificing man.

Chap. 13, v. 1. The law-abiding man.

Chap. 14, v. 20. The neighborly man.

Chap. 15, v. 7. The missionary man.

Chap. 16, v. 2. The loving man.

—S. P. Miller.

In the Garden of Eden the first Adam said to God, in a reproachful way: "The woman whom thou gavest to be with me." Christ the last Adam said to God, in a grateful and thankful way: "Those that thou gavest me," and He prayed for them. What a contrast!—T. Mayer.

## FOUR BIBLE SONGS

1. Creation's Song. "The morning stars sang together" (Job 38:7).

2. Deliverance Song. When Israel crossed the Red Sea (Exod. 15).

3. Redemption Song. Peace on earth and good will to men (Luke 2:13, 14).

4. The New Song. "Worthy is the Lamb" (Rev. 5:9).

—H. G. Hamilton.

## HONORING GOD

Philippians 3:13, 14

1. *Divine Forgetfulness*—v. 13.

"Forgetting the things which are behind."

2. *Divine Endeavor*.

"Reaching forward to the goal."

3. *Divine Reward*.

"The prize of the high calling."

—Harry G. Hamilton.

## A CHRISTIAN CHARACTER IN GOD'S CRUCIBLE

Acts 27

1. A Christian Character—"Paul" (v. 21).

2. A Solemn Crisis—"The ship could not bear up" (vv. 14-20).

3. A Heavenly Companion—"The angel of God" (v. 23).

4. A Great Confession—"I believe God" (v. 25).

5. An Unshaken Confidence—"Gave thanks to God" (v. 35).

6. A Divine Confirmation—"So they escaped, all" (v. 44).

—J. Theodore Zamrazil.

## HOW A MAN HAD HIS PRAYER ANSWERED

Matthew 8:5-13

I. The Way He Came—Beseeching (vv. 5-7).

1. The manner of his asking (v. 5).

2. The object of his asking (v. 6).

3. The Lord's answer (v. 7).

II. The Attitude He Assumed—Perfect Confidence (vv. 8, 9).

1. Perfect humility (v. 8a).

2. Perfect faith (v. 8b).

3. Perfect submission and recognition (v. 9).

III. The Attitude He Met—Positive Reward (vv. 10-12).

1. Commendation for unfaltering faith (v. 10).

2. The blessedness of unfaltering faith (v. 11).

3. The woefulness of the lack of faith (v. 12).

IV.—The Way He Left—Rejoicing (v. 13).

1. With a divine dismissal (v. 13a).

2. With divine assurance (v. 13b).

3. With divine healing (v. 13c).

Arthur E. Glass.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly



## DOUBLE CALLS

(Name Twice Repeated)

- "Saul, Saul"—conviction, and conversion (Acts 9:4).  
 "Samuel, Samuel"—to service (1 Sam. 3:10).  
 "Moses, Moses"—to reverence (Exod. 3:4).  
 "Abraham, Abraham"—for deliverance (Gen. 22:11).  
 "Simon, Simon"—of warning (Luke 22:31).  
 "Martha, Martha"—of reproof (Luke 10:41).  
 "Jerusalem, Jerusalem"—compassionate approach (Matt. 23:36).  
 "Jacob, Jacob"—for blessing (Gen. 46:2).—Selected.

## THE CHRISTIAN'S SEVEN-FOLD POSITION

God has conferred upon you a seven-fold position, which cannot be sinned away, but which is dependent upon your practical state for its enjoyment. He has endowed you with—

1. Relationship, for you are a child (1 John 3:1).
2. Divine dignity, for you are a son (Rom. 8:14).
3. Authority, for you are a king (Rev. 1:6).
4. Nearness, for you are a priest (1 Pet. 2:5).
5. Glory, for you are an heir (Rom. 8:17).
6. Holy separateness, for you are a saint (1 Cor. 1:2).
7. United fellowship, for you are a brother (John 20:17).

—The Reaper.

## SUGGESTIONS FOR SERMON THEMES

### A VITAL QUESTION AND ITS ANSWER

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. —Psalms 15:1, 2.

### FORGET!—REMEMBER!

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.—Psalms 25:7.

### THE RULE FOR A CLEAN LIFE

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.—Psalms 119:9.

### THE ILLUMINATED WAY

But the path of the just is as the shining light, that shineth more and more unto the perfect day.—Proverbs 4:18.

### LOSING AND FINDING

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—Matthew 10:39.

### THE SIMPLICITY OF THE GOSPEL

For whosoever shall call upon the name of the Lord shall be saved.—Romans 10:13.

### AN ABSOLUTE CERTAINTY

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.—Romans 14:8.

## BE CAREFUL!

I spoke a word,  
 And no one heard;  
 I wrote a word,  
 And no one cared  
 Or seemed to heed;  
 But after half a score of years  
 It blossomed in a fragrant deed.  
 Preachers and teachers all are we,  
 Sowers of seed unconsciously.  
 Our hearers are beyond our ken,  
 Yet all we give may come again,  
 With usury of joy or pain.  
 We never know  
 To what one little word may grow.  
 See to it, then, that all your seeds  
 Be such as bring forth noble deeds.  
 —The Kalends.

## THREE "INDISPENSABLES" OF A VICTORIOUS CHRISTIAN LIFE

1. The Blood of God our Shelter (Exod. 12:13).
2. The Word of God our Weapon (Eph. 1:17).
3. The Love of God our Power (2 Cor. 5:14).

—H. G. Hamilton.

## THE INTERMEDIATE STATE

If it has not pleased God to reveal much in His Word as to the actual conditions of this existence, what is known is very clear and amply sufficient to establish, at least, nine positive points. The state of the departed between death and resurrection is:

1. *A disembodied state* described by the words "unclothed" or "absent from the body" (2 Cor. 5:4, 8).
2. *A state of real existence.* Though dead to the world and its activities, the departed are not dead to God, "for all live unto him" (Luke 20:38).
3. *A conscious state*—not one of sleep or insensibility. "He is comforted and thou art tormented" (Luke 16:25).
4. *A state of recognition and remembrance.* "Father Abraham"; "Send Lazarus"; "Son, remember" (Luke 16:24, 25).
5. *A state at once entered upon.* "To-day shalt thou be with me in Paradise" (Luke 23:43). "The rich man died and was buried, and in hell (hades) he lifted up his eyes, being in torments" (Luke 16:22, 23).
6. *A state of being with Christ* (for the believer). "To be present with the Lord" (2 Cor. 5:8).
7. *A state of blessing for the believer.* "To depart and to be with Christ, which is very far better" (Phil. 1:23); of suffering for the ungodly, "I am tormented in this flame" (Luke 16:24).
8. *A state of waiting for resurrection glory.* "Them that sleep in Jesus will God bring with him" (1 Thess. 4:14); or for resurrection judgment. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).
9. *An irrevocable state.* The condition of the departed, though not final in degree, is yet fixed as to character. "Between us and you there is a great gulf fixed" (Luke 16:26).

—William Hoste, in *The Witness*.

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# Leprosy May Be Cured

There are 2,000,000 lepers in various parts of the world, only about 100,000, or five per cent of whom are receiving any medical attention, although it has been demonstrated that leprosy is a curable disease.

Fully sixty per cent of those treated by modern methods are almost entirely relieved of their suffering, the hideous deformities of body practically disappear, and the former victims of this horrible disease take a normal interest in all of the activities of life.

To "rid the world of leprosy" is therefore not impossible. It could be accomplished in little more than a generation if those who have given their lives to healing work among lepers were adequately supported.

The command of Jesus to his disciples to "cleanse the lepers" is still in force. But instead of having a feeling of compassion for the lepers, as Jesus did, helping them by acts of mercy and kindness, as we ordinarily do for others who are sick or in trouble, we have looked upon lepers as objects of loathing and offense.

The American Mission to Lepers is an interdenominational agency, having relationships with 103 leper colonies in 18 different countries.

It has helped to create a world-wide interest in lepers. It has encouraged extensive experiments for the cure of leprosy. One of its chief functions has been to interest governments, foundations, and medical organizations, to inaugurate and maintain work among lepers, furnishing these agencies with data and general information so that such work might be established. The Mission itself is now aiding in a practical manner fully 20,000 patients in the various hospitals and colonies with which it is affiliated.

From the very beginning, the Mission has also brought to its patients the comforts of the Gospel of Christ. While it has healed the sick, fed the hungry, and enriched the lives of the leper poor by teaching them useful occupations, it has made the spiritual work of supreme importance, and has given new hope to those who in this life have been suffering from a disease which is so closely akin to death.

The work of the Mission is dependent entirely upon voluntary contributions for support. Funds for carrying it on should be sent to Fleming H. Revell, Treasurer, 156 Fifth Avenue, New York.

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### THE CHIEF VICE OF PREACHERS

Talking in abstractions is one of the chief vices of preachers. They are so accustomed to roll out high-sounding phrases like "devotion to the Most High," "the paths of righteousness," "justice and goodness," and so on, that they have ceased pouring into these watery phrases the good red wine of concrete behavior.

How can we escape the vice of abstraction? I think we can do it by taking a very definite psychological attitude. We can ask this question: "Is there anything in what I have to say that describes a particular situation in my life or in the life of any human being?" Then we can ask another: "Is there anything in what I have to say that can induce anyone in my audience—even myself—to wish to do some specific thing differently?"

The test of a sermon, to the speaker himself, should be pragmatic: "Does it make a difference to any single member of my audience? Can it, in any concrete way, be made to work?" The more the speaker can shuffle off abstractions and become concrete in his expressions (in the very words he uses), and in his applications, the more powerfully effective he becomes.—Harry A. Overstreet, in *The Christian Advocate*.

### THE SAVIOUR'S EXAMPLE IN PRAYER

And he went a little farther, and fell on his face, and prayed.—Matt. 26:39.

There are several instructive features in our Saviour's prayer in His hour of trial.

1. It was *lonely prayer*. He withdrew even from His three favored disciples. Believer, be much in solitary prayer, especially in times of trial. Family prayer, social prayer, prayer in the church, will not suffice; these are very precious, but the best beaten spice will smoke in your censer in your private devotions, where no ear hears but God's.

2. It was *humble prayer*. Luke says He knelt, but another evangelist says He "fell on his face." Where, then, must be thy place, thou humble servant of the great Master? What dust and ashes should cover thy head! Humility gives us good foothold in prayer.

3. It was *filial prayer*. "Abba, Father." You will find it a stronghold in the day of trial to plead your adoption. You have no rights as a subject, you have forfeited them by your treason; but nothing can forfeit a child's right to a father's protection. Be not afraid to say, "My Father, hear my cry."

4. It was *persevering prayer*. He prayed three times. Cease not until you prevail. Be as the importunate widow, whose continual coming earned what her first supplication could not win. Continue in prayer, and watch in the same with thanksgiving.

5. It was *prayer of resignation*. "Nevertheless, not as I will, but as thou wilt." Yield, and God yields. Let it be as God wills, and God will determine for the best. Be thou content to leave thy prayer in His hands, who knows when to give, and how to give, and what to give, and what to withhold.—C. H. Spurgeon.

Moody Bible Institute Monthly

# Evangelistic and Bible Conference Fields

Ernest D. Christle

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

B. B. Sutcliffe, of Portland, Ore., conducted a Bible conference in the First Presbyterian Church, Roseburg, Ore., from November 27 to December 2.

Samuel Goff, D.D., conducted a union campaign in Mount Holly, N. J., during November. House to house visitation committees did successful work in bringing about city-wide results.

Miss Daisy F. Eggleston, evangelist, singer, and Bible teacher, has a busy schedule this season. Since September Miss Eggleston has conducted meetings in Duncannon, Pa., Brooklyn and Mount Upton, N. Y.

Fred Ambler, of Brooklyn, Mich., conducted a two weeks evangelistic campaign in the Loomis Park Baptist Church, Jackson, Mich., during November. Richard Nyberg, of Belmont, Mich., had charge of the music. The services were exceptionally well attended, while the church was greatly quickened in the faith, and many souls were saved.

Paul Hutchens and wife who returned to the Moody Bible Institute last September to finish their courses, graduated with the December '27 class. Mr. Hutchens was chosen class speaker. After leaving the Institute Mr. and Mrs. Hutchens went to Denver, Colo., and are now in the midst of a meeting in that city. Following the Denver campaign Mr. Hutchens will conduct a union meeting at Du Bois, Neb.

E. L. Wolslagel '09, gospel singer, closed his fall engagements in Bellevue, O., where he spent his childhood. Since September of this year Mr. Wolslagel has assisted pastors in meetings in Wilmington, N. C., Roanoke and Charlottesville, Va., and Gainesville, Ga. More than 300 accessions to the church were the net visible results of these meetings.

The Gospel Harvesters report the following meetings held thus far this season: Three weeks co-operative tent meetings in Winchester, Ky.; two weeks campaign with Immanuel Baptist Church, Lexington, Ky.; two weeks campaign at Keene, Ky.; two weeks campaign at Pembroke, Ky.; and three weeks campaign with Victory Memorial Baptist Church, Louisville, Ky. There have been a large number of professions of faith. Mr. Muse, the evangelist, says that a great blessing has been theirs in these glorious meetings, that they have been used of the Lord to the salvation of many souls, and that there has been a large number of accessions to the churches. The party conducted meetings in Gorda, Ala., in December.

January, 1928

Dan Shannon recently closed a successful meeting in Des Moines, Ia., in the Gospel Tabernacle. Many accepted Christ as their Saviour. Following the Des Moines meeting Mr. Shannon went to Chillicothe, Ill., to conduct a campaign.

Melvyn M. Lawton recently assisted Pastor E. B. Eckhardt of the Queenstown charge in eastern Maryland, in a series of meetings. About fifty persons accepted Christ as their Saviour, and 175 reconsecrated themselves to the Lord.

Rev. Carolyn A. Hosford, musical director, women and children's worker, has just concluded a two months schedule in Mississippi assisting pastors in evangelistic meetings. Miss Hosford is now in New York state and will continue her schedule in New Jersey and Connecticut for the next three months.



The McKinley Trio

The McKinley Trio recently assisted the Bethlehem Presbyterian Church, Philadelphia, Pa., in evangelistic meetings. The pastor, Dr. W. L. McCormick, did the preaching. During 1927 the McKinley Trio assisted in seventeen campaigns, and they are booked until summer, 1928. Mr. McKinley writes: "We have emphasized reading the Bible in our campaigns this year, and as a result there have been over one hundred eleven thousand chapters read to date."

The Harry O. Anderson Evangelistic Party just closed a Union Tabernacle campaign in Los Angeles. During January-February the party will be in a Union Tabernacle campaign at Bakersfield, California.

James R. Keyes Evangelistic Party, of Winona Lake, Ind., recently closed a very successful union meeting in the Christian church of What Cheer, Ia. Mrs. Keyes directed the personal work, and Leslie K. Barbee had charge of the music. The Keyes Party is now in a union meeting in Montezuma, Ia. Beginning the first of January the Keyes Party will hold meetings in Brawley, Calif. Later they return to Iowa for further work.

Anton L. Weckeman, general manager of the Worldwide Distributing Company, began open air meetings last March in Ridge-wood, Brooklyn, N. Y. The work was so successful that over one hundred people were converted. The meetings continued throughout the summer and autumn and now a mighty revival is in progress. The people have provided a hall which the evangelist has fitted up to look like a tent—sawdust and all. People are coming from miles around to attend the meetings.

Arthur W. McKee, who assisted Dr. P. W. Philpott in St. Paul, Minn., in a city-wide union campaign in October, has resumed his work with Evangelist R. E. Neighbour. The Neighbour-McKee Party are in the midst of an evangelistic campaign in Elkhart, Ind., and God is richly blessing their efforts to the salvation of souls. In January they will conduct a tabernacle campaign in New Castle, Pa.

Eleanor E. Davis, evangelist, recently assisted Rev. N. H. Long in a series of meetings in the Baptist church, of Good Hope, O. The Methodist church of Good Hope united in the evangelistic effort, and a spirit of Christian fellowship was built up between the two churches. During the first weeks of December, Miss Davis will assist Mr. Long in meetings in Sedan, Scioto County, O.

The Hains-Piper gospel broadcasters conducted a union revival campaign in Verona, N. J., during the month of December. The churches of the city joined in the united effort, and a great work was done to the glory of the Lord. A large chorus choir was formed under the leadership of Theodore A. Piper. The party starts the New Year in a union campaign at Milford, N. J.

Mr. and Mrs. Geo. Dibble, with their pianist, Miss Mary Lewis, report a gracious outpouring of God's blessing upon their meeting at the Grace Methodist Episcopal Church, Akron, O. The meetings were well attended with great crowds at every service. The church has been spiritually revived and many have renewed their covenant with God. The inquiry room witnessed many wonderful scenes where sinners were saved and church members came into a closer fellowship and knowledge of Christ and His saving power.

The Singing Longs, of Los Angeles, pastors' helpers and children's workers, recently assisted in a large union tabernacle campaign of all city churches in Sunnyside, Wash., in which Evangelist Art. C. Pope did the preaching. The tabernacle was filled to capacity several nights, and many souls were won for the Master. A chorus choir of 150 voices, and a large orchestra under the direction of Mr. Long, greatly assisted the work. The total attendance for the afternoon children's meeting was 2,700 boys and girls. Following the Sunnyside campaign the Singing Longs went to Colfax, Wash., to assist in meetings in the First Baptist Church. Their next campaign will be in White Temple Baptist Church, Walla Walla, Wash., assisting the pastor there, Dr. H. L. Kempton.



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246

W. S. Colegrove on December 1, closed his second successful evangelistic campaign in the North Baptist Church, Flint, Mich. More than 125 accepted the Lord as their personal Saviour, and many renewed their vows. During the campaign an evangelistic conference was held in which evangelists from neighboring cities came to take part. Among them was Rev. Albert G. Johnson, of Temple Baptist Church, Detroit; Rev. H. H. Savage, of the First Baptist Church, Pontiac, and Orrin Van Loon, Berkley. Mr. Colegrove has been invited back to conduct a Bible conference in the early spring.

The Vinaroffs, gospel musicians and pastor's helpers closed a three week evangelistic meeting at Sidney, O., in the First United Brethren Church on November 20. There were twenty-seven who accepted Christ during the three weeks. From Sidney, O., the Vinaroffs went direct to Grafton, W. Va., and started their fifth meeting since August. They now carry in addition to the large marimba, a new vibraphone which is proving a great blessing to the meetings. Mr. Vinaroff says that the Lord is leading and blessing them in a wonderful way, and that their time has been engaged as far ahead as April, 1928.

Dr. H. P. Dunlop writes: "If you want a real thrill, give some of your time to evangelizing in the mountains of Missouri where everybody says, 'Howdy, come go home with me and stay over night, won't you?' The marvelous influence of the gospel of our Lord Jesus Christ is shown in the lives of these people, and the Presbyterian Board is well justified in backing up their big rural evangelistic program. Pastors are badly needed in these fields." The readers of this department will doubtless look forward to Dr. Dunlop's report of his work in the Ozarks. May the Lord use him mightily to His glory in the saving of many.

The seventh annual conference of the Iowa Christian Fundamentals Association was held during November in the Walnut Street Baptist Church, Waterloo, Ia. The conference was one of the best ever held in Iowa. Visiting delegates were hospitably entertained in the homes of the members of the several churches of this city. Walnut Street Baptist Church is noted as one of the leading Baptist churches of the state, and for the predominating note of Fundamentalism which characterizes all of its services. Among the speakers during the conference were, Dr. W. B. Riley, president of the World's Christian Fundamentals Association; T. T. Shields, D.D., of Jarvis Street Baptist Church, Toronto, Can.; Louis Stumpf, field secretary of the Illinois Christian Fundamentals Association. Special hours were devoted to prayer for the Christian Fundamentals Mission in China. Dr. Walter Scott Elliott, president of this branch of the work in China, set forth the present conditions existing on the field. Extensive plans were formulated by members of the executive committee for a state-wide campaign.

### EXTENSION NOTES

Dr. James M. Gray will fill engagements on the Pacific Coast in Bible conference work in Los Angeles, Pasadena, and other cities during the month of January.

Evangelist J. E. Conant concluded an evangelistic campaign in Manly, Ia. He begins his work for 1928 with the First Presbyterian Church, of Miami, Fla., January 15. Mr. A. C. Smith accompanies Dr. Conant in the capacity of musical director and soloist.

Evangelist Oscar Lowry closed a union evangelistic campaign at North Bend, Neb. This was a genuine revival with the various churches of the city co-operating. He is now engaged in the Northwest.

The Sheriff-Robinson Evangelistic Party opened a union evangelistic campaign with the various churches of the Murray Hill Section, of Jacksonville, Fla., January 8.

Mr. C. E. Putnam closed a year of steady Bible conference work with his engagement at Grabill, Ind. His schedule will take him into the East and South for early 1928.

Mr. and Mrs. Loren G. Jones assisted Evangelist W. A. Sunday in an evangelistic campaign at Petersburg, Ind., during the month of December. They continue their work under the auspices of the Insti-

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Moody Bible Institute Monthly

tute, and are in Bridgeton, N. J., leading the music in a union evangelistic campaign in that city.

Evangelist Elmer M. Moser opens a campaign with the Knox Presbyterian Church, Spokane, Wash., January 1.

Dr. Wm. P. White continues his Pacific Coast itinerary with Bible conferences in Pasadena and other California cities.

Dr. Henry Ostrom opens a Bible conference in Miami, Fla., January 1. Rev. John C. Page will also open a Bible conference in Miami, Fla., in conjunction with the work of Dr. Ostrom. These conferences will be held simultaneously in the Calvary Baptist Church and the North Side Baptist Church, speakers interchanging in the day and evening sessions.

Miss Elinor Stafford Millar filled engagements in Louisville, Ky., during the latter part of December. Miss Millar sails early in January for her home in Australia, the visit to Australia at this time being occasioned by the illness of a sister. She will return to this country in time to participate in our various summer conferences.

#### FUTURE ENGAGEMENTS

Hugh P. Andrews—Dec. 4-25, Ulysses, Kan.; Jan. 1-22, Mishawaka, Ind.; Jan. 24-Feb. 12, Nappanee, Ind.

The Bonney Workers—Jan. 1-15, Tarentum, Pa.; Jan. 16-Feb. 5, Pittsburgh, Pa.; Feb. 6-19, New Brighton, Pa.

"The Singing Brooks"—Jan. 1-15, Guthrie Center, Ia.; Jan. 16-29, Fort Dodge, Ia.; Jan. 30-Feb. 10, Rippey, Ia.; Feb. 12-Mar. 4, Boone, Ia.; Mar. 5-18, Humeston, Ia.; Mar. 19-April 1, Rockwell City, Ia.; Apr. 2-15, Prairie City, Ia.

J. E. Conant—Jan. 15-Feb. 12, Miami, Fla.; Feb. 19-Mar. 18, St. Cloud, Fla.

John S. Hamilton—December, Enid, Okla.

Carolyn A. Hosford—Jan. 1-15, New London, Conn.; Jan. 22-Feb. 5, Peterson, N. J.; Feb. 12-26, New York City; March-April, Tennessee and Mississippi.

Paul Hutchens—January, Denver, Colo.

Mr. and Mrs. Loren G. Jones—Jan. 1-15, Bridgeton, N. J.; Jan. 22-Feb. 5, Jacksonville, Fla.

P. H. Kadey—December, Kingston, Mich.; January, Detroit, Mich.

L. James Kindig—December, Amsterdam, N. Y.; February-March, Jacksonville and Mattoon, Ill.

S. E. Lewis—December, Fernwood, N. Y.

Homer Stanley Morgan—January, New Boston and Fostoria, O.

Elmer Moser—Jan. 1-22, Spokane, Wash.

Neighbour-McKee Party—December, Elkhart, Ind.; January, New Castle, Pa.; February, St. Petersburg, Fla.; March, Tampa, Fla.; April, Washington, D. C.

The Nyburgs—Jan. 1-15, Otsego, O.; Jan. 22-Feb. 5, Alma, Mich.; Feb. 12-26, Weelsville, O.; Mar. 25-Apr. 8, Grand Rapids, Mich.; May 6-27, Sherrodsville, O.

Henry Ostrom—Jan. 1-15, Miami, Fla.; Jan. 22-Feb. 5, Jacksonville, Fla.; Feb. 12-19, St. Petersburg, Fla.

Sara C. Palmer—Jan. 1-29, Linden, Mich.

J. C. Page—Jan. 1-15, Miami, Fla.; Jan. 22-29, Orlando, Fla.; Feb. 5-12, Tampa, Fla.

Theodore A. Pipe—January, Millford, N. J.; February, Philmont, N. Y.

Sheriff-Robinson Party—Jan. 8-Feb. 5, Jacksonville, Fla.

Charles Cullen Smith—December, Claysville, Pa.; January, Savannah, N. Y.

Gypsy Smith, Jr.—Jan. 8-22, Greensboro, N. C.; Jan. 29-Feb. 12, Lancaster, Pa.; Feb. 19-Mar. 4, Waco, Tex.; Apr. 15-May 6, Concord, N. C.; May 13-June 3, Dyersburg, Tenn.

Andrew Turkington—December, Tioga Centre, N. Y.

The Vinaroffs—Dec. 13-28, Russell, Kan.; Jan. 1-22, Hagerstown, Md.; Jan. 23-Feb. 12, York, Pa.; Feb. 12-Mar. 4, New Cumberland, Pa.; Mar. 5-25, Carlisle, Pa.; Mar. 26-Apr. 16, Huntington, W. Va.

Vom Bruch Party—January, Shamokin, Pa.; February, Chicago; March, Indianapolis, Ind.

Edward P. White—Jan. 1-21, Monroe, Ind.; Jan. 21-Feb. 4, Boho, Ind.; Feb. 4-18, Mt. Hope, Ind.; Feb. 18, Fort Wayne, Ind.

W. P. White—December, California.

E. L. Wolslagel—January 8-29, Martinsburg, W. Va.; Feb. 1-19, Bellevue, O.

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Country	Bethany	The Samaritan People	Women and Their Work
The Land of Judea	Down to Jericho	Erodus of Israel	Eastern Transportation
Bethel and Shiloh	The Jordan Valley	Enroute to Sinai	The Flowers of Palestine (1)
Shechem and Samaria	Jehoshaphat and Hinnom	Sinai	The Flowers of Palestine (2)
Jeruel and The Plain	Walks about Jerusalem	Sinai to Canaan	Jewish Colonies in Pal-
Nasareth, Cana and Ti-	Church of The Holy Sep-	The Plague of Locusts	estine
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Around Galilee	Mosque of Omar		The Grand Ruins of Petra

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In the most compact manner, interesting and illustrated information about the Bible has been compiled for the instruction of boys and girls. While elementary in character, the four thousand revised questions and answers on the Old and New Testament can be utilized for the instruction of adolescents and adults.

121 pages. 7½x5 inches. Oxford Press, New York.

### Eleven Christians, by Members of the Fellowship of the Kingdom.

The composite authorship of this volume suggests variety of style and treatment, but in our judgment the aim of the book has been well achieved. Most of the eleven outstanding men are well known historical characters, but to American readers the names of Gerard Groote, Francis Paget and James Smetham will sound strange. We probably should make their acquaintance. The purpose of the writers is "to show what the Lord Jesus has meant to men of different types who have sought Him." Such biographies, though brief, are helpful.

246 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.

### Starlight in the Dark, by Christopher G. Hazard, D.D.

In a beautifully made book of sixty-two brief chapters, Dr. Hazard, whose chastely written articles frequently appeared in the MOODY MONTHLY, gives himself zealously to "an attempt to develop faith in the Lord Jesus Christ." From the first the definite purpose appears, and the reader moves from page to page with growing gratitude that so clear a note is sounded, or, more consistently, that so many clear rays of kindly light come to the heart and mind from the reading of the book. The author effectively commands the style of the essayist rather than of the preacher or teacher. The book is indeed worth while and enlightening.

195 pages. 7½x5½ inches. Richard G. Badger, Boston.

### The Christian Approach to the Jew.

During all the Christian centuries few religious councils have been so notable as the conference on Jewish evangelization this year at Budapest and Warsaw.

For the first time in modern history, the Christian church, represented by leaders from Asia, Africa, Europe and America, faced the task of bringing to the Jews the gospel of Jesus Christ. Under the auspices of the International Missionary Council and the Conference Missionary Societies in Great Britain and Ireland, the report of the conferences has been published under the title of *The Christian Approach to the Jew*.

The story of the conferences is told graphically by the Rev. James Black, D. D., of Edinburgh, and is followed by the findings of the two conferences. These findings constitute a comprehensive review of the present condition of the Jewish people, the problems concerned, and the methods employed in presenting to them the Christians gospel.

*The Christian Approach to the Jew* contains also valuable summaries of answers to a questionnaire which present the facts and problems with which Jewish evangelization is concerned, some of the special papers written preparatory to the conferences and a directory of Christian missionary agencies working among the Jews.

Cloth bound copies of this report can be secured for \$1.00, and in paper for 75 cents, from the International Missionary Council, 419 Fourth Avenue, New York City.—Charles R. Erdman, D. D., Princeton. N. J.

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### Left on the Labrador, by Dillon Wallace.

Those who have read the *Testing of Jim MacLean* will appreciate the sentiment and the setting of this later book of the author. His knowledge of conditions in the far North as well as his ability to appeal to adolescent interest, make his writings popular with those who love the open spaces and the unbounded life of the wilderness.

288 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75.

### Nature Stories for Children, by W. S. Herbert Wylie.

The subject adequately suggests the content, and the fifty-five-minute talks that the author provides are peculiarly fitted for meeting the understanding, as well as the needs of the child. The boys and girls to whom these talks are presented will have a new conception of the marvels of God's work in creation, and cannot help but be intellectually and spiritually benefited.

179 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

### The Hymnody of the Christian Church, by Rev. Louis F. Benson, D.D.

The author of this book, which contains the 1926 lectures on "The L. P. Stone Foundation" at Princeton Theological Seminary, is a man who speaks with authority upon his subject. Indeed, he is said to be the most competent authority at the present day. Even one unfamiliar with the subject is impressed with the author's breadth of information and thoroughness of treatment. As a book intended for pastors and musicians who have to do with public worship, it probably has no equal in its particular field. It deals not only with the history of church hymnody, but with its characterization, classification, contents, relationships, and practical uses. The very first chapter, "The Apostolic Ideal of Hymnody," awakens our keenest interest, which is sustained to the end of the book.

310 pages. 7½x5 inches. George H. Doran Company, New York. \$2.00.

### Christianity or Religion? A Study of the Origin and Growth of Religion and the Supernaturalism of Christianity, by A. C. Gaebelein, D.D., author of *The Annotated Bible*, editor of "Our Hope," etc.

Any book Dr. Gaebelein writes is well worth reading at any time, but this is especially so at this time. The apostasy is now so far advanced that even evangelical pulpits in some instances classify Christianity as a religion, but Dr. Gaebelein shows impressively and with scholarly precision that it is vastly more, namely, a divine revelation. We had the pleasure and profit of listening to part of chapter five as Dr. Gaebelein delivered it as an address at an interdenominational Bible conference in New York, and we can thus testify to its value and spiritual power. Also, many of our readers can corroborate our testimony since the address afterwards appeared as a contribution to our pages.

It is difficult to make a comparison among the chapters of the book, but it strikes us that the one on "The Origin and Development of Religion" has special value for all classes of readers.

The book, we may add, contains a good bibliography, and what is of still more value, an excellent index. Taking it as a whole, it is a well-furnished armory for all who are on the battle line.

169 pages. 7½x4½ inches. Publication Office "Our Hope," 466 Fourth Ave., New York. \$1.50 postpaid.

### The Fortunate Calamity, by "Pansy."

This is an interesting and charming story of a poor yet happy family, who have added to their burden the care of an old and dependent relative. The living and unselfish spirit in which they assume this responsibility is eventually rewarded in their discovering that they are entertaining a fairy godmother. The author injects the same sweet and true Christian emphasis that characterizes all of her excellent writings.

272 pages. 7½x5 inches. J. B. Lippincott Company, Philadelphia. \$1.75.

### The Rainy-Day Book of Games, by Wallace Dunbar Vincent.

This book is unique and clear, and interesting to read. It is valuable because it will develop initiative and resourcefulness in the child. Anyone acquainted with children knows that with their energies accumulating on rainy days they are at their worst. This book comes in as a safety valve outlet for this pent up pep. The illustrations make the games so plain that a boy or girl of eight years could read and understand them. The material necessary for the games cannot be beaten from an economical standpoint.

160 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

### A Literary Guide to the Bible, by Laura H. Wild, B. D.

Interest takes the reader by the hand and leads him into the pleasant garden of literary appreciation, but he does not go far until he discovers that the poison of the so-called modern scholarship lurks in some of its fairest flowers. For example, under the title, "The Creation and Temptation—The Earliest Genesis Story," the author says: "This is an example of the most spontaneous, original writing we have in the Bible. The simplicity is child-like, but the reach in profundity of religious and moral feeling is wonderful. *It is plain that this is a myth.*" Further, on page 76, appears the caption: "The Flood Story—Another Cosmological Myth." Again: "The Story of the origin of the Passover Feast is a good example" (of ceremonial legend). The latter half of the book is freer from objectionable allusions. The author's appreciation of the writings of the apostle Paul appears as a mitigating feature. We regret that we cannot recommend the book.

283 pages. 7½x5½ inches. George H. Doran Company, New York. \$2.00 net.

### Crowds of Souls, by Clinton Wunder.

Originality in method, especially when accorded rather unique success, is always helpful to others. The minister of the Rochester Baptist Temple has shown himself a real "Wunder" in church organization. This book is a clear and simple digest of Temple activity, with the man much in the background and the work and methods to the fore. Statistics, schedules, programs, sermon theme lists, advertising schemes, and other data are presented in an inspiring way, and many pastors of so called downtown churches will be heartened by the book. It is a clear, simple, and practical review of an unusually successful effort in organization and development of church work.

We looked almost in vain for comparative spiritual help. In 101 listed sermon topics Father is mentioned once; God twice; and Jesus thrice. Book reviews and similar topics abound. The schedule of a week of Temple activities is equally bare, except for what might be inferred from the sermon and Sunday-school mentions. Clubs, music, nurseries, suppers, gym and scouts seem to hold front line. Some very little time, comparatively, is given to missions.

Perhaps, however, the main purpose of the book is to review the material rather than the spiritual side of this unique church work.

183 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

H. F. S.

Moody Bible Institute Monthly



## Studies of Great Bible Cities, by Henry T. Sell, D.D.

The author is well known from his earlier publications of Bible studies, of which 350,000 copies have already been sold. The twelve studies of the Old and New Testament cities will make an interesting and practical course for any quarter in the three year curriculum of the Intermediate department.

136 pages. 7 1/2 x 4 1/4 inches. Fleming H. Revell Company, Chicago and New York. Paper, 50 cents; cloth, 75 cents.

C. H. B.

## Week Day Bible Lessons, by John N. Somerndike and Walter Albion Squires.

This teacher's manual of week day instruction has been especially prepared for rural communities where it is impossible to organize and maintain a Sunday-school because of the scarcity of competent persons to teach and the lack of interest on the part of the home.

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BETHEL PUBLISHING CO., Dept. G10, Elkhart, Ind.

January, 1928

These texts will be found sufficient for instructing the boys and girls of the rural schools where it is found possible for them to be released by the school authorities for outside religious instruction. Within one year nine hundred public school teachers have taken up this work, and in some instances well organized Sunday-schools have followed this preliminary instruction in the Bible.

203 pages. 7 1/2 x 5 inches. Presbyterian Board of Christian Education, Philadelphia. 75 cents. C. H. B.

## How Long to the End? by Philip Mauro.

The title applies to the last third of this book where is reproduced with some additions the final chapter of the author's larger work, *The Patmos Visions*. From industrial, religious and political conditions he believes Christ's public return is rapidly approaching. He says many true things, but his exegesis of the book of Revelation will convince only those who accept the historical method of interpretation. The first forty pages try to prove (1) there is no "Great Tribulation" following the Church's rapture; (2) there is no place in God's future dispensations for the Jews or the earthly Jerusalem with its temple and priesthood; and (3) there is no millennium on earth either before or after Christ's return.

64 pages. 7 1/2 x 5 inches. Hamilton Brothers, Boston. 35 cents. H. E. S.

## The Epistle to the Romans, by Rev. W. Pascoe Goard, F.R.G.S.

## The Statesmanship of Jesus, by Rev. W. Pascoe Goard, F.R.G.S.

Both commentaries, but not of the usual kind. They expound topics rather than texts and give peculiar, if not unwarranted, place to the theory of Anglo-Israelism which, in the author's opinion, is the main topics of two epistles. The champion of evangelical truth finds not a little food for his soul in these volumes. There is a freshness and an originality about the comments that reach the inner man. But that Romans 9-11 and Hebrews were written to the lost ten tribes, and that these tribes are England—thereto hangs a tale!

94 and 164 pages, respectively. 8 1/2 x 5 1/2 inches each. Covenant Publishing Company, London. 2/6 and 3/6 net.

H. F. S.

## More Than Atonement, by John B. Champion.

Eastern Baptist Theological Seminary, recently established in Philadelphia, deserves congratulations on offering as its first publication this volume by Professor Champion. Its high quality awakens expectations of future contributions from the faculty. As indicated by the sub-title, "A Study in Genetic Theology," this is not a theological compendium but a detailed examination of one subject, aiming to demonstrate how central and controlling was the work of Christ on Calvary in relation to the Trinity as well as to man and to sin. All are fulfilled to their uttermost in His death.

Though prepared as lectures for seminary classes, these pages seem better adapted for individual reading and meditation, so provocative of thought is each portion. The author is singularly gifted too, in phrasing his ideas in brief, striking sentences, each a nugget of precious ore, examples of which might be multiplied almost indefinitely.

But an emphatic protest we would make is regarding the statement that Christ did not die spiritually on the cross, that His life closed with an agonizing "why," and that God's forsaking Him was only "the withdrawal always necessary to the process of physical death." This last explanation, suggestive of the theory of divine immanence pushed to an extreme, seems weak and fanciful, and some of the others do violence to Scripture. Every man dies upon the entrance of sin, hence all since Adam are still-born. Spiritual death is separation from God, and this Christ bore for us in the hours of darkened agony. That He returned to spiritual life, i.e., fellowship with God, was made evident by His final cry of joy,

"Father, into thy hands I commend my spirit." Thereupon His physical death, like that of every true Christian since, was marked by increasing measure of the divine presence rather than God's withdrawal.

However, this is a fruitful book which deserves permanent place on a minister's study table.

455 pages. 9x6 inches. The Evangelical Press, Harrisburg, Pa. \$2.50. H. E. S.

## After Its Kind, by Byron C. Nelson, Th.M.

The author has made one more contribution to the large number of splendid books that have been written in proof that there is no conflict between science and Scripture. The delineation of "species" corresponding to the biblical term "kind" will clearly explain the false premises of the evolutionist, while his exposure of the futile quest for the missing link and his illustrated discussion of Mendel's law will bring assurance to every creationist. It truly is the first and last word on evolution.

144 pages. 7 1/2 x 5 1/2 inches. Augsburg Publishing House, Minneapolis. C. H. B.

## Doran's Minister's Manual, edited by Rev. G. B. F. Hallock, D.D.

Dr. Hallock has a long list of books of the compendium and encyclopedic sort to his credit, and anticipates with keenest insight the helpful suggestion to place before the working pastor for each hurrying week of the crowded year.

The value of the versatile volume will depend much upon the character of the one using it. No pastor can have his thinking delivered to him in predigested form, and the author of this book is too keen a thinker to wish to serve such an end, but a wealth of suggestion is offered that still leaves ample room for study and careful research.

The volume for 1928 is the third in the series. Each Sunday is dated and all special and festival days are especially recognized: Topics for young people's meetings, children's sermons, midweek messages and numerous extra services are developed. Blank pages for sermon notes and weekly engagement calendars are found in place. As a stimulating and suggestive book of reference, the volume will doubtless meet with wide recognition and use.

680 pages. 8 1/2 x 5 1/2 inches. George H. Doran Company, New York. \$2.00 net.

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### Eternal Realities, by Louisa Clayton.

The author sends out this book for the uplifting of some whose lives are taken up with the ordinary routine of life that they may have a clearer vision of the loveliness of the Lord.

158 pages. 7½x5 inches. Marshall Brothers, Ltd., London and Edinburgh. 3/6. J. R. R.

### The Inside of Bunyan's Dream, by Arthur Porter.

To say it increases our understanding and admiration of Bunyan's allegory and prompts us to a rereading, is not faint praise for Dr. Porter's attractive book setting forth "The Pilgrim's Progress in the Light of Today." Though it appears the humble Baptist preacher, imprisoned for his faith, was not seeking to give spiritual uplift but in fact regarded another work in hand as more serious and important than this lighter composition, we discover how accurate was his grasp of human psychology and the laws of progress toward soul health. "His characters are never forced creations."

And our latest debt to John Bunyan is due to his inspiring the writing of certain chapters in this book under review. Three of the best discuss the portraits of Simple Mind, Sloth and Presumption. They are a

spiritual tonic. All the more regrettable, therefore, is the wide departure from scriptural truth in numerous other portions. No wonder a leading modernist writes the introduction. Why drag in the theory of man's gradual mounting from the use of four legs to two, or refer to "futile attempts to systematically embalm truth"? He declares no personal devil exists, slurs adherence to creeds and sectarianism, and discounts positive convictions in declaring "only those who love truth in all sincerity are willing to constantly revise their opinions." Certainly it is not scriptural to say of Christ, "He was the first Jew to question the basic morality of certain passages in the Old Testament," or that the Lord's Supper's sacramental value consists in its social value.

270 pages. 8x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.75. H. E. S.

### BOOKS RECEIVED

#### George H. Doran Company, New York.

"Religion and Social Justice," by Sherwood Eddy. Paper, 94 pages, 15 cents.  
"Dollars and World Peace," by Kirby Page. Paper, 94 pages, 15 cents.  
"D. L. Moody, a Worker in Souls," by Gamaliel Bradford. Cloth, 320 pages, \$3.50.  
"The Hymnody of the Christian Church," by Rev. Louis F. Benson, D.D. Cloth, 310 pages, \$2.00.  
"An Explorer of Changing Horizons: William Edgar Geil," by Philip Whitwell Wilson. Cloth, 372 pages, \$4.00.  
"Story Worship Services for the Junior Church," by Mary Kirkpatrick Berg. Cloth, 170 pages, \$1.75.  
"Drums in the Darkness," by Rev. John T. Tucker, D.D. Cloth, 202 pages, \$1.75.  
"Doran's Ministers Manual for 1928," edited by Rev. G. B. F. Hallock, D.D. Cloth, 680 pages, \$2.00.

#### Fleming H. Revell Company, Chicago and New York.

"Prayers of John Wanamaker," by A. Gordon MacLennan, D.D. Cloth, 160 pages, \$1.25.  
"An A B C of Psychology for Religious Education," by Eric S. Waterhouse, D.D. Cloth, 121 pages, \$1.00.  
"Instincts and Emotions," by Roger W. Babson. Cloth, 181 pages, \$2.00.  
The Macmillan Company, New York.  
"Principles of Religious Education," by Earle E. Emme and Paul R. Stevick. Cloth, 279 pages, \$1.00.  
"A History of Messianic Speculation in Israel," by Abba Hillel Silver, D.D. Cloth, 259 pages, \$3.50.  
"Adventures in Habit-craft," by Henry Park Schaffner. Cloth, 164 pages, \$1.25.  
"The Making of Luke—Acts," by Henry J. Cadbury. Cloth, 368 pages, \$3.00.  
Hamilton Brothers, Boston.  
"How Long to the End?" by Philip Mauro. Paper, 64 pages, 35 cents.  
Judson Press, Boston and Chicago.  
"Church Work with Juniors," by Meme Brockway. Cloth, 176 pages, \$1.00.  
Christian Alliance Publishing Company, New York.

"When Antichrist Reigns," by Oswald J. Smith. Cloth, 148 pages, \$1.00.  
Presbyterian Committee of Publication, Richmond, Va.  
"Needed Counsel for New Christians," by Samuel McPheeters Glasgow, Cecil Herbert Lang, Julia Lake Skinner. Paper, 72 pages.  
Presbyterian Board of Christian Education, Philadelphia.

"Young Men and the Church," the Young Men's Fellowship. Paper, 19 pages, 10 cents.  
"A Study of Babyhood," by Mary S. Haviland. Cloth, 178 pages, 90 cents.  
Hope Publishing Company, 5707 W. Lake Street, Chicago.

"The Big Four"—quartet book, arranged for male voices. Linen, 63 pages, 60 cents.  
God's Bible School and Revivalist, Cincinnati.

"Remarkable Incidents and Modern Miracles through Prayer and Faith," by G. C. Bevington. Cloth, 272 pages, \$1.25.  
Religious Literature League, 608 W. Harold Street, Philadelphia.

"The Patmos Vision," by G. B. M. Clouser. Cloth, 253 pages, \$1.25.

Antigo Publishing House, Antigo, Wis.  
"Christmas Verse." 15 cents.  
"Precaution is the Mother of Wisdom," by Mrs. Froehl. 15 cents.

"Christmas Cheer," by Amelia C. Krug. 30 cents.  
"Christchild or Santa Claus?" by Amelia C.

Krug. 25 cents. Dialogs for young people's societies.

#### Vital Christianity Publishers, Des Moines, Ia.

"Christ's Teaching on Creation vs. Evolution," prepared by Newton N. Riddell. Cloth, 183 pages, \$1.50.

#### National Good Games Company, Siloam Springs, Ark.

"Double Duty Dominoes," Bible game.

Dr. C. O'N. Martindale, Vidalia, Ga.

"What it Means to be a Christian," by Charles O'Neal Martindale. Paper, 136 pages, 75 cents; cloth, \$1.25.

Rev. H. Bultema, Muskegon, Mich.

"My Trip to the Glory of All Lands," by Rev. H. Bultema. Cloth, 135 pages.

#### Evangelical Publishers, Toronto, Canada.

"Opened Windows of Heaven," by Mrs. Ralph C. Norton. Cloth, 123 pages, \$1.00.

John Ritchie, Kilmarnock, Scotland.

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"Christ in the Hebrew Alphabet," by Rev. John MacMillan. Cloth, 160 pages, 3/6.

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Your help will be greatly appreciated at this time as there will be many expirations during the holiday season.

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# Moody Bible Institute of Chicago

William M. Runyan

## GREETINGS

The following telegram from Dr. Parley E. Zartmann, Winona Lake, Ind., was received too late to appear in our December issue:

"My very best wishes for all the Moody Bible Institute family as you assemble for your annual Thanksgiving festival. Neither geography nor chronology can diminish the happy memories of my similar days with you; I count them among the brightest and choicest of my life."

## RECENT SPECIAL SPEAKERS

John Hay, Inland South American Missionary Union; C. C. Coulter, American Mission to Lepers; L. S. B. Hadley, candidate secretary of the Presbyterian Board; Harry D. Clarke, singing evangelist; Rev. Joseph Flacks, evangelist; Dr. V. D. Roberts, Bolivia Indian Mission; Rev. Geo. W. Bates, Baptist pastor, Toledo, O.; Rev. W. H. Sargeant, Congregational minister and evangelist; Rev. Archibald Wright, Presbyterian Board of Education; D. A. M. Cunningham, Presbyterian Board of Foreign Missions, China; Dr. Wm. Lamb, Sydney, Australia; Dr. Harvey M. Warren, New York, N. Y.; W. E. Pietsch, Bible Institute of Los Angeles, Calif.; Rev. L. R. MontGomerie, general secretary and evangelist, Shantymen's Christian Association of America; W. R. Hunrichs, missionary, Inland South America Mission, Brazil; Rev. Geo. W. Hunter, Long Beach, Calif., general director, Christian Fundamentals League Mission to

Russia and Poland; Rev. C. C. McIntyre, Presbyterian evangelist and teacher; Rev. H. C. Carviness, pastor, First Christian Church, Portsmouth, Va.; Rev. Andrew Telford, pastor, First Reformed Church, Three Rivers, Mich.; Mrs. Beulah McMillan Amie, missionary to Africa, and Mrs. John W. Locks, Grand Rapids, Mich., prayer secretary of the Unevangelized Tribes.

## FACULTY AND STAFF ENGAGEMENTS

Dr. Gray and Mr. Latchaw conducted a Bible conference in Montreal, Canada, November 29 to December 4, under the auspices of the Scripture Testimony League.

Dr. Gray addressed the Baptist Bible School Superintendents' Association of Philadelphia on Monday evening, December 5, and the students of Princeton Theological Seminary on Tuesday evening, December 6.

Rev. H. L. Lundquist filled the following engagements during the month of October: 2, 9, and 16, Comrade Bible class, Cuyler Swedish Mission Church, Chicago; 23, Grace Gospel Tabernacle, Chicago; 30, Excelsior Bible class, Summerdale Swedish Mission Church, Chicago; 30, morning service, Cuyler Swedish Mission Church, Chicago.

Rev. W. E. Sampson reports October engagements as follows: 4, 11, 18, Union Bible class, Homewood, Ill.; 6, Sunshine Mission, Chicago; 7, 14, and 21, Married People's Bible class, Irving Park, Y. M. C. A.; 9, Bible Rescue Mission, Chicago;

16, First Baptist Church, Hammond, Ind. October 23 to November 6, evangelistic campaign in the Grace Gospel Tabernacle, Chicago, in which there were thirty-three conversions and five reconsecrations.

Dr. P. B. Fitzwater and Dr. R. H. Canright delivered addresses November 19 and 20 at the Bible conference held in the Methodist Episcopal church, Kankakee, Ill.

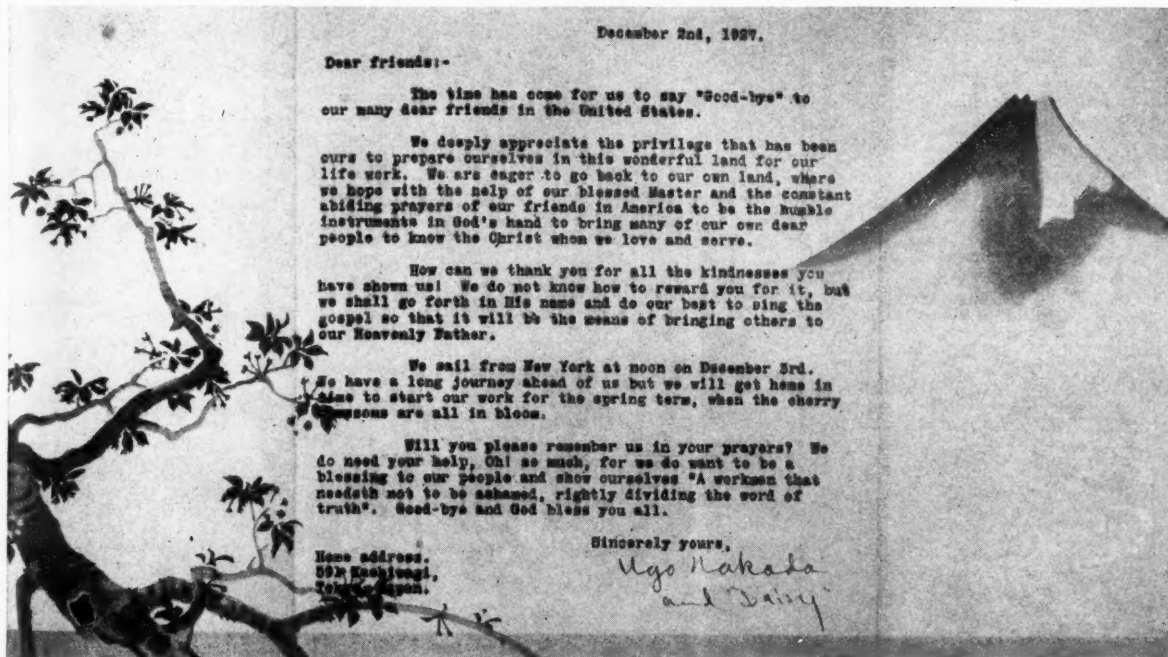
Dr. Fitzwater occupied the pulpit of the First United Presbyterian Church, Oak Park, Ill., October 15. He also was special speaker on November 13 for a group Bible study class in the First Mennonite Church, Berne, Ind.

Miss Ruby Ann Jackson addressed the Sunday-school workers at the Presbyterian Church, Elgin, Ill., of which John F. Vonckx '05, is pastor. Miss Jackson's subject was: "How to Prepare a Sunday-school Lesson."

Rev. A. H. Leaman conducted a series of meetings, November 6-13 in the Midway Mennonite Church, North Lima, O., which resulted in twenty-five conversions. Mr. Leaman rendered further service during the month as follows: November 20, addressed the County Sunday-school Conference, Kenosha, Wis.; November 24, was one of the speakers at the Missionary Conference, Illinois District Mennonite Board, Hopedale, Ill.; November 27, conducted three services in the Mennonite church, Freeport, Ill.

## GREETINGS FROM MR. AND MRS. NAKADA

Miss Edna Gray Johnson recently received the interesting letter that is reproduced below. The many Institute friends of Ugo Nakada '21, and Daisy Imai Nakada '27, will gladly fulfil the request to pray that God's blessing shall attend their return to their native Japan, where they will witness for Him.





## THANKSGIVING GOOD CHEER

The usual Thanksgiving Day feast offered Moody Bible Institute students, Faculty members, Business Staff, Council, family members and friends another opportunity for good cheer and gracious fellowship.

The Household Department and co-operating committees wrought effectively and left nothing undone to insure the greatest measure of joy and satisfaction to the multitude that gathered about the seventy-five tables.

Dinner was served promptly at one o'clock to 990 guests. Instead of a mention of the menu, which was delightful and appropriate, it may interest many to know what was required to provide for so large a company. A partial provision list includes 1,175 lbs. of turkey, 6 gallons of oysters, 3 boxes of cranberries, 15 boxes of celery, 12 hampers of sweet potatoes, 3 bags of potatoes, 1,000 rolls, 120 loaves of bread, 80 lbs. of butter, 170 mince pies, 100 lbs. of mixed nuts, 60 lbs. of mints, and various other items in abundance.

Following the dinner many repaired to the outside courts for happy frolic, while others shared the delights of conversation and the renewal of friendships. At five o'clock many students and guests gathered in the Auditorium where Dr. Gray gave a brief address, and prayer and song brought the public events of the day to a fitting close.

## DEATH OF J. A. KENNEDY

Mr. J. A. Kennedy, of Jeffersontown, Ky., was on Oct. 24 added to the Extension field staff to represent the Institute in portions of the South. While in Chicago visiting the Institute to become more fully acquainted with its work he

was taken seriously ill and was removed to the Presbyterian Hospital, where despite all possible care, he passed away on Nov. 21. He was a devout man who had been active in important posts of the Presbyterian church in both the North and the South. His wife was with him at the time of his death which was truly triumphant. Burial was made at Salvisa, Ky.

## W. W. SHANNON CALLED FOR SERVICE

Rev. W. W. Shannon of Berwick, Pa., has been called to serve as a field organizer for the Extension Department. Mr. Shannon, while mayor of his home town, was converted under Dr. Henry Stough's evangelistic ministry. Active Christian work appealed keenly to him and he came to the Moody Bible Institute for training. Extensive Y. M. C. A. and evangelistic service have amply tested Mr. Shannon's fitness for the work upon which he is to enter. His attention will for the present be given to the opportunities of the southern field.

Miss Sara Eddie '18, who had been in charge of the Institute office in Philadelphia, Pa., and serving as its city representative, has been transferred to the Extension Department, home office, to serve with the Bureau of Maintenance. Miss Eddie has been active in Alumni affairs and is a tried and proven friend and helper of the Institute, and her coming is warmly welcomed by numerous acquaintances.

## ITS MISSION EXTENDED

*The Southern Churchman* (Richmond, Va.), has reprinted in full Dr. Gray's radio sermon, "Shall the Saints of God Know Each Other in the Life Beyond?"

## STUDENTS OF OTHER DAYS

Karlton C. Johnson '27, is director of religious education at the Carew Street Baptist Church, Springfield, Mass. He began his work November 1.

Arthur Thomson '22, was ordained into the Christian ministry, November 16, by the Southeastern Association of Congregational churches in ecclesiastical council at Dodge Center, Minn., where he is pastor of the Congregational church.

Chas. Colas '22, has served the Abilene, Kan., Baptist church for four years, during which time the work has grown steadily. Mrs. Colas '21, is active in the young people's work.

Chas. F. Hart '22, resigned the pastorate of the North Royalton, O., Baptist church, and has accepted a call to the Lenox Federated Church in the same state, entering his new field December 1.

Elmer Wagler '27, Press, Ky., is teaching in the first real school this community has ever known, under the Mountain Faith Mission. The school building is a dilapidated shack and the equipment is meager. The promoters believe that "comfortable buildings and suitable equipment will be supplied as God touches hearts concerning the need of this long-neglected people."

Ellen Armour Troxel '00, writes encouragingly from Tung Chang Fu, Shantung, China, saying: "We were refugees in Tsingtao for six months, but have been permitted by the consul to return to the interior. It is a great joy to be here again where we can meet our classes of women. I have five Bible women going out daily to preach in the villages, besides five daily classes here. There is as great, if not greater openness to the gospel than before. The war is but sixty miles or so to the west. Cholera has been among us, but the Lord is here and prospers the work."

William J. Arnold '23, pastor of the Ebenezer Baptist church, Aurora, Ind., recently engaged in a revival in which he brought the gospel message to his people who responded with much interest. Mr. Arnold writes that God has richly blessed his labors in the past year.

Maude McKee '26, is executive secretary in charge of the Friendly Center community, Toledo, O., recently established by the Women's Home Missionary Society of the Methodist Episcopal church in the West Ohio Conference. Bible study classes are conducted, as well as manual training for the boys and home arts classes for the girls.

Guy Playfair '10, field director for Nigeria district of the Sudan Interior Mission, has returned to the field, accompanied by the following new workers: Chas. J. Tanis '25, and Mrs. Tanis '25, and Laura Ruttkay '26.

*The Evening Bulletin*, Providence, R. I., of October 31, announced that Ruth Occomy '16, will soon leave for Liberia, Africa, to join the staff of the hospital at Monrovia, an institution built and supported by colored Christians.

*Opened Windows of Heaven*, by Mrs. Ralph C. Norton (Edith Fox '02). Brussels, Belgium, recently published, recounts many wonderful experiences of answers to prayer in her mission work.

Calvin L. Herrick '09, and Mrs. Herrick, observed the fiftieth anniversary of their wedding on November 13. Mr. Herrick is now pastor of the Baptist church, of Worcester, N. Y.

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Edgar O. Jones '16, assistant superintendent of the Rescue Mission Alliance, Syracuse, N. Y., was the song director at its anniversary held November 6, in the First Baptist church there.

Ralph E. Stewart '19, has been pastor for the past four years of the First Baptist church, Attica, N. Y. During this time he has carried on an evangelistic ministry, and is planning a campaign for the spring in which he will do the preaching. Mr. Stewart recently delivered a series of addresses on evangelistic themes at the First Evangelical Church, Buffalo, N. Y.

C. L. Nisbet '09, was recently elected moderator of the Abington Presbytery. He is pastor of the First Presbyterian Church, Norton, Ca., where the Lord is blessing his ministry.

Florence Tyler '26, has accepted a position as pastor's assistant in St. Andrew's Presbyterian Church, Fort William, Ont.

Walter Ohman '27, sailed November 19 for Africa, via England, under the direction of the Sudan Interior Mission. He expects to engage in pioneer work among the lepers in Abyssinia.

Percy G. Spangler '14, and Mrs. Spangler '14, recently closed a series of evangelistic meetings in Newark, N. J. They returned November 20 for another campaign under the auspices of the evangelistic committee of Newark.

Frederick H. Sterne '18, pastor of the Huntington Baptist Church, Long Island, N. Y., recently conducted a Bible conference in the Baptist church, Jefferson, N. Y., giving a series of address on, "The Return of the Lord and the End of the Age."

Esther Anderson '24, Minna, Nigeria, West Africa, says: "There have been many changes in the work and things are much more encouraging, for which we praise God." She asks our prayers for the recent converts, that they may be established and grow in grace.

John Porter '06, pastor of the Congregational Church, Wataga, Ill., is much encouraged in his work. During the last few months this church has become a growing and enthusiastic organization. The Sunday-school and Christian Endeavor have increased in attendance and interest under the able leadership of Mr. Porter's son, John. The congregation assisted in repairs to both church and parsonage.

## MARRIED

J. David Harrison '26, and Kathryn Becker Kuhn '24, November 24, Shanghai, China.

Herbert Charles Wilkinson, and Eva

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Pyle '26, November 15, Montreal, Canada.

## BORN

To Lloyd S. '22, and Mrs. Johnson (Esther Maria Bergman '22), a son, Reginald David, September 19, Karowa, Lisale, Congo Belge, Africa.

To John C. '19, and Mrs. Proctor, a daughter, Marian Ruth, July 19, Cuele, Angola, Africa.

To Harry J. '26, and Mrs. Butcher (Anna Barr '26), a daughter, Margaret Janet, November 26, Chicago, Ill.

To Milford '27, and Mrs. Castrodale (Genevieve Wilson '26), a son, Milford Walter, September 30, Chicago, Ill.

## MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from November 1 to 30, 1927, inclusive:

	Number of Contributions	Amount of Contributions
Africa .....	2	\$ 22.00
Alaska .....	1	5.00
Army and Navy .....	3	76.00
General Missions .....	8	326.57
Hospital .....	3	269.10
India .....	10	31.50
Latin-America .....	1	103.00
Life-Saving .....	2	30.00
Lumber Camp .....	10	98.84
Mountain Camp .....	718	3,151.25
Pioneer .....	9	125.50
Prison .....	264	3,281.73
Seamen's .....	1	25.00
Free Tract .....	1	.62
Work That Wins .....	1	5.00

## FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds named from November 1 to November 30, 1927, inclusive:

**Africa Book Fund:** To 3 points in Africa: 12 Colportage Library books, 3 Emphasized Gospels, 11 Evangel Booklets, 6 Pocket Treasuries, 1 Testament.

**Army and Navy Book Fund:** To 2 points in 1 state: 200 Pocket Treasuries.

**Free Tract Fund:** To 2 points in 2 states: 1700 tracts.

**General Mission Fields Book Fund:** To 11 points in 4 foreign countries: 461 Colportage Library books, 1,066 Evangel Booklets, 2 Pocket Treasuries, 1 tract.

**Hospital Book Fund:** To 39 points in 26 states, and 2 points in Canada: 1,478 Colportage Library books, 95 Emphasized Gospels, 1,858 Evangel Booklets, 2,596 Pocket Treasuries, 7,912 tracts.

**India Book Fund:** To 6 points in India: 28 Colportage Library books, 136 Emphasized Gospels, 10 Evangel Booklets, 27 tracts.

**Latin-America Book Fund:** To 4 points in 3 states, and 2 points in 2 foreign countries: 96 Colportage Library books, 136 Evangel Booklets.

**Life-Saving Station Book Fund:** To 1 point in 1 state: 10 Colportage Library books, 12 Evangel Booklets, 5 Pocket Treasuries.

**Lumber Camp Book Fund:** To 4 points in 4 states, 1 point in Canada: 321 Colportage Library books, 730 Emphasized Gospels, 541 Evangel Booklets, 1,400 Pocket Treasuries.

**Miners' Book Fund:** To 1 point in 1 state: 25 Colportage Library books, 35 Evangel Booklets, 25 Pocket Treasuries.

**Mountain Book Fund:** To 136 points in 8 states: 3,328 Colportage Library books, 123 Emphasized Gospels, 2,362 Evangel Booklets, 4,398 Pocket Treasuries, 18 Testaments, 100 tracts.

**Pioneer Book Fund:** To 14 points in 8 states, 2 points in Canada: 397 Colportage Library books, 66 Emphasized Gospels, 600 Evangel Booklets, 314 Pocket Treasuries, 750 tracts.

**Prison Book Fund:** To 168 points in 39 states, 5 points in Canada: 6,555 Colportage Library books, 10 Emphasized Gospels, 7,119 Evangel Booklets, 9,623 Pocket Treasuries, 580 tracts.

**Seamen's Book Fund:** To 1 point in 1 foreign country: 100 Colportage Library books, 110 Evangel Booklets.

The total amount of literature sent on the above Book Funds during November is as follows: To 371 points in 40 states, 10 points in Canada and 23 points in 9 foreign countries: 12,811 Colportage Library books, 1,057 Emphasized Gospels, 13,860 Evangel Booklets, 18,579 Pocket Treasuries, 18 Testaments, 11,070 tracts.

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## RADIO STATION

W-M-B-I

263 METERS

A monthly program is submitted in this issue for the benefit of radio friends who would like to have a complete schedule of the various features that are contemplated. This will be appreciated by those who are remembering certain programs in prayer at the time of the broadcast. Prayer is the basis of the work at W-M-B-I, and the spiritual results of the broadcasting work will depend largely upon the prayers of Christian friends throughout the world.

It has not been the desire of the program director and his associates to make W-M-B-I superior to other stations, but to have its schedule include the most helpful type of features spiritually that many more may be brought to Christ and the spiritual life of others intensified. This tentative program of course is subject to amendment and change but an idea of its general routine and completeness can be readily ascertained:

Radio Chapel Service; Gospel Hymn Request Program; W-M-B-I Orchestra Program; An Hour with the Great Gospel Hymn Composers; Sacred Classical Hour; Missionary Hour (John R. Riebe); Organ and Bible Reading; Stories of the Old Hymns; Leaves from an Old Hymn Book; The Book Table; The Letter Box; Dying Testimonies of Saved and Unsaved; Practical Work Echoes; Missionary Department Echoes; News Digest; Faculty Hour; Scandinavian Service for Shut-ins; Musical Program; Radio School of the Bible; Shut-in Request Program; Prayer Requests; Great Moments in the Lives of Christians; Spiritual Dialogues; Decision Period; Musical Program; Radio School of the Bible; Musical Program; Mrs. McCord's Story Hour; Little Journeys through the Moody Bible Institute; Great Sermons; The Scrap Book; Perplexing Problems; German Service; Musical Feature Program; The Midnight Hour; Mrs. McCord's Class, Radio School of the Bible; Home Hour; Sunday-school Lesson; Yiddish Service; Invited Speakers—Devotional Period; Best Thoughts from the Week's Reading; Great Poems; Plain Talks on the Essentials of Our Faith; The Music Lesson; Jewish Sabbath Service; Musical Feature; Scandinavian Service; Pastors' and Christian Education Hour by Dr. H. Framer Smith and Rev. Clarence H. Benson.

In further explanation of certain of the proposed features it may be said that "Leaves from an Old Hymn Book" will give many of our listeners an opportunity to send in some of the very old hymns, many of which are no longer heard in the regular church services.

"The Letter Box" will provide interesting and helpful extracts from letters received from our correspondents.

"Practical Work Echoes" include up-to-the-minute incidents and experiences many

of the students encounter in their practical work assignments in various sections of the city.

"The News Digest" will contain brief comments on happenings in Christian circles all over the world.

"The Missionary Department Echoes" include personal messages from missionaries in the various fields who have at one time attended the Moody Bible Institute. In addition to this there will be general missionary information of interest.

During the "Faculty Hour" an opportunity is given to the radio audience to meet various members of the Faculty of the Institute. This is helpful in that the Institute friends are thus given a glimpse into their life and work.

"Great Moments in the Lives of Christians" is a selected group of anecdotes and spiritual experiences indicative of the transforming and molding power of the gospel in the lives of outstanding Christians.

"Spiritual Dialogues" furnish an opportunity to present spiritual truths in a way which will command interest and attention. The list of these features includes conversations between a personal worker and a man on the street, conversations between a personal worker and a shut-in, conversations between a church member and his pastor, and many others.

"Little Journeys through the Moody Bible Institute" take the radio audience through the various departments of the Institute, and by means of interviews with the heads of these departments present a verbal picture of this work.

"Great Sermons" are reproduced twice each month and include messages which have been delivered by some of the greatest preachers of all time.

"The Scrap Book" includes short and helpful thoughts which can be readily digested for spiritual growth.

"Perplexing Problems" give the radio friends an opportunity to present the problems of their Christian life and experience for scriptural explanation.

"Decision Period" each Wednesday afternoon from 4:00 to 4:30 is a definite time devoted to evangelistic effort. The gospel is presented in simple language and a special invitation is given to accept Christ.

"Best Thoughts from the Week's Reading" gives outstanding passages which have been gleaned from current reading of Christian periodicals as well as devotional books and Bible study.

In "Great Poems" the choicest of Christian poetry of the centuries is reproduced.

The Saturday afternoon period called "Plain Talks on the Christian Essentials" is conducted by Mr. Loveless and includes a series of heart-to-heart talks on a scriptural basis of the fundamentals of

our faith. There is a great need among Christian people for an understanding of the foundation stones upon which their faith rests, and this period affords this opportunity.

"The Music Lesson" is a short period each Saturday afternoon during which a song or chorus is taught to the radio audience.

### STRONG PROGRAM OF RADIO SPEAKERS

Rev. R. A. Torrey, D. D., has been secured for ten special lectures over the air between 8:00 and 9:00 o'clock, Central Standard Time, for five successive Wednesday evenings, beginning January 4, and the five Tuesdays in the month of May.

Rev. J. Oliver Buswell, D. D., president of Wheaton College, will give three special lectures over the air, February 14, 21, 28, speaking upon "The Christian View of the Beginning, or The Theory of Evolution," "The Christian View of History, or The Assumptions of Higher Criticism," and "The Christian View of Eventualities, or The Consummation of the Ages." There will be many other speakers of national prominence on the schedule for the first six months of this year.

### A GREAT OPPORTUNITY IN THE RADIO SCHOOL OF THE BIBLE

Four of the country's greatest Bible teachers have been secured for the four classes in the Radio School of the Bible. Rev. James M. Gray, D. D., president of the Moody Bible Institute, will give a series of studies in Colossians. This course, 8:00 to 9:00 P. M., will continue from Tuesday, March 6, to Tuesday, April 24.

Rev. John C. Page will deliver a series of studies in Bible doctrine, Wednesday and Thursday evenings, from February 15 to March 15, inclusive.

Rev. H. Framer Smith, D. D., will conduct an unusual and most interesting series of "Studies from the Manuscripts of the Pauline Epistles." The dates of these will be Wednesdays, March 21 to May 23, inclusive.

To those of the listeners who have followed the Radio Bible Class conducted by Iris Ikeler McCord, the news of her continuance with the Friday morning class of the Radio School of the Bible will be most welcome. Mrs. McCord has selected for her subject for the new term beginning January 20, "The Church in Scripture."

### FOUNDER'S WEEK CONFERENCE BROADCAST

It will be of special interest to distant friends of the Institute to learn that practically all of the periods of Founder's Week Conference, February 5 to 9, inclusive, will be broadcast over W-M-B-I. This will increase the audience by many thousands, and letters from distant friends as to the reception during these periods of broadcast will be greatly appreciated.

Moody Bible Institute Monthly



## THE ANNOUNCER'S DESK

Wendell P. Loveless



One of the most interesting features which we have been able to arrange was that of the Gypsy Smith evangelistic meetings. It was broadcast direct from the Moody Memorial Church by remote control. Thus thousands, in addition to the many hundreds attending the meetings, were given an opportunity to hear this great messenger of the gospel.

W-M-B-I is fast gaining the reputation as the center of gospel broadcast in foreign languages. In addition to the regular features of the German, Scandinavian, and Yiddish services, we have just received a request from one of the Polish churches in Chicago that they be permitted to broadcast a program. We have also used the choir of one of the Bohemian Baptist churches in this district, and doubtless before the end of the year we shall have included many other nationalities on our schedule. Thus we are enabled to literally carry out the commission in Mark 16:15.

Lloyd Hunter, a former student and now a missionary under the Canadian Sunday-school Association, gave a most thrilling message over the air recently. He is doing a great work among the children as well as the older people in the isolated districts in Canada where there are no regularly established churches and Sunday-schools.

We always welcome constructive suggestions from our radio friends. Many of the most helpful periods have been made

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## THE OPERATOR'S PANEL

L. H. Greer

### SELECTING A RADIO RECEIVER



The selection of a radio receiver is a problem which confronts any one who desires to invest a goodly sum of money. The radio world is frequently informed of some new invention or discovery that will completely revolutionize radio reception. Oftentimes these reports and unreliable statements are harmful to the new industry and have a tendency to discourage prospective radio buyers. The person in the market for a receiver decides to wait until the doubtful invention of tomorrow becomes a reality. Consistent advertising of a radio product has no relation to the actual value of the device.

In choosing a radio, the only correct procedure to follow is to become somewhat familiar with the various makes on the market. The number of tubes in a receiver is not the first question to ask. The majority of reliable manufactured sets employ five, six or seven tubes. Terms such as "direct from the lighting socket," "no batteries, eliminators, etc.," have no fixed meaning. If the very latest model is desired, care should be taken to investigate whether this set is suitable for operation in your home. Receivers using pure alternating current on the filaments of the tubes, and a rectifier for converting it to direct current for the tube plate voltages, operate only where alternating current is furnished by the power company. The voltage and frequency should be known to the prospective buyer. Only a manufacturer capable of maintaining research laboratories for experimental and development work can produce the best receivers. Many of the "bargains" consist of nameless unbranded sets or sometimes a private trademark. These products are sometimes manufactured by an unreliable manufacturer who has been unable to dispose of his product due to its quality. Patents do not make a radio set work, but it is evident that a manufactured product well-protected by strong patents, at least assure the buyer of knowing who manufactured it, and whether the maker's past record as a reliable manufacturer of radio equipment properly designed and well-constructed, can easily be recognized.

It would be advisable to purchase the receiver from a local dealer. If it is a good set, he should be willing to install the complete equipment in your home for at least one evening's trial. Here the radio is in operation under actual conditions. If it does not give satisfaction after a fair trial and demonstration, you are then free to make your decision.

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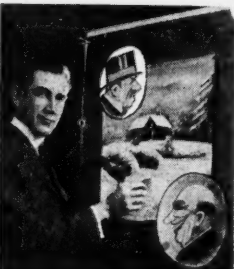
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